

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVI

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NEW SERIES  
VOLUME XXXVI No. 2

The Louisiana Y.W.A. Conference will be held at the Baptist Bible Institute in New Orleans Feb. 9-12.

Dr. M. E. Dodd will be one of the speakers on Founders Day of Moody Bible Institute, Chicago, Feb. 4-8.

Dr. Dodd asks a careful reading of the statement about the Spiritual awakening earnestly sought for now by many denominations. It is in line with our new emphasis on evangelism.

In eleven years students of the Baptist Bible Institute have distributed 1,027,762 Bibles and parts of of Bibles in New Orleans, furnished chiefly by the American Bible Society.

Dr. G. H. Crutcher says in the Baptist Witness, "What a pity that many of our great churches do not maintain mission points and not throw all of that work on the board."

Dr. Jno. F. Vines, state evangelist in Missouri, reports for a little over ten months work 661 received for baptism, 798 total additions, and offerings of \$2,206.37.

J. A. White, one of many good Mississippians in New Orleans, is in charge of a city-wide campaign to put their state paper into all the Baptist homes.

Talking about human life being cheap, the use of lethal gas for capital punishment was urged on the ground that it would cost only ninety cents.

Brother R. L. Breland has resigned the pastorate of North Carrollton church that a field might be made and a pastor located at Carrollton. This is done by the coming of brother E. H. Ellard. Brother Breland can give the second Sunday in each month to some church, and any church will be fortunate which secures his services.

Secy. Thos. J. Watts of the Relief and Annuity Board at Dallas writes:

"Annuity Fund: We have as annuitants in the (old) Annuity Fund 9 ministers on account of old age at \$500, totaling \$4,500. Disability annuitants, two at \$500, each, totaling \$1,000. Widows, 9 at \$300.00 each, totaling \$2,700. Thus the total number of annuitants in Mississippi is 20 and the aggregate amount paid annually is \$8,200.

"Relief Fund: Ministers on the roll, 25; Widows, 21, total 46, to whom we will pay in 1934 the aggregate amount of \$2,382, provided we receive that much money from the Cooperative Program and designations. Unless there is a material increase in our receipts for Relief we shall have to omit the fourth quarter entirely in 1934. This I hope we shall not have to do, and may the Lord and His people provide it."

These figures, are an eloquent plea for co-operation in taking care of our old preachers. These nine preachers and nine widows are now happy that they are kept from anxiety and possible want by the amounts they are receiving. They paid the premiums for several years and the board paid part. It was the best investment they probably ever made. And now all our preachers and churches ought to go into the service annuity plan of the board that old age and widowhood may be robbed of much of its dread. The Relief Fund ought to be enlarged by liberal giving by all our people, that more of our old preachers may be saved from the anxiety which now haunts them.

We are grateful for the response coming from pastors who propose to put the Baptist Record into the homes of the members. The paper is only \$1.50 a year for single subscriptions, where it was \$2.00 when we had 16 pages before. This in spite of the advance in prices of nearly everything. Where it is put into half the resident homes it goes at the rate of \$1.00 a year to each.

Mrs. Ruth Bryan Owen, minister to Denmark, was first in line at the King's New Year reception to diplomats and cabinet members, the first woman ever received at Copenhagen on such an occasion.

Pastor R. L. Ray, Jr., reports three good deacons recently ordained at Toxish church, Pontotoc County. They are Messrs. Henry Thompson, Joe Longest, Jr., and Seale Harris.

Some mighty good articles always have to go into the narrow columns of the Record, simply because we do not have room in the first eight pages. Indeed some of the best things we ever have will be found in the latter half of the paper. We are fortunate in having lots of good things sent in, and our people are appreciating the enlarged paper.

Pastor V. E. Boston filled his pulpit last Sunday morning after two or three weeks of severe illness. His people rejoiced to have him back. They are planning their work ahead and are longing for a great spiritual awakening. We learn that brother Boston's youngest brother has recently surrendered to the call of God to preach. He is a student in Oklahoma Baptist University, and is the fifth brother in the family to enter the ministry, making it unanimous. A godly father and mother were behind all this.

We closed the year here on a much higher plane than we started on I think. Our revival in November proved a great blessing to all of us. Nineteen were added to the church during the eight days, and there has hardly been a Sunday since that others have not been received. Immediately following the revival we raised \$1,500.00 for principal and interest due on our church debt December 1st. All other expenses have been paid when due, and a definite amount of all undesignated receipts given through the cooperative program. We give Him the praise who made us able and willing to win the victory. Every good wish for a great year of service for you and the Record.—J. H. Kyzar, Lexington.

We don't miss an opportunity to go to Marks, and so we said yes when Pastor Cole agreed to meet us at Sardis and drive across. It was night and the roads were in a few places covered with water from recent rains but he's a good chauffeur. And then in his home to sit down to supper with a dish of quail at either end of the table. Appetite picked up. And then to the hospitable home of Deacon P. M. B. Self where we had the rare pleasure of being called "cousin." His father and uncle joined the family for dinner and we had a happy time. And these folks love the church. We enjoyed preaching Sunday morning, and the people said they did too. They must have felt good for they gave us a hand full of subscriptions, and the connection will be maintained. Thanks for many kindnesses.

## IMMEDIATE HELP

If ever a moral cause was in danger, we are face to face with that situation today. Not content with repealing the Eighteenth Amendment, but emboldened thereby the liquor forces are seeking to thrust through the Mississippi Legislature bills to legalize beer and the sale of hard liquors. This week one of the bills is scheduled to be before the House. And the other is just waiting to see how this one goes through.

Members of the Legislature who are against hard liquor are saying "Why don't dry people come to our support. The wets are bombarding us on every hand." Brother, sister, what have you done? Some two weeks ago brother J. E. Byrd, chairman of the United Drys in Mississippi, sent a letter to every Baptist and Methodist pastor in the state asking for help. This was a request that letters and telegrams be sent your legislators urging them to preserve our prohibition laws. He asked that other letters and telegrams be secured from leading citizens in your community. Brother, in the name of High Heaven, what have you done?

Will you help now. Next week will be too late. Have the women get every good citizen to sign a petition and send it immediately to S. J. Purvis, Chairman of the Committee on Liquor Traffic, House of Representatives, Jackson, Miss. And pray God for deliverance.

—BR—

The church at Drew has increased the salary of Pastor W. R. Cooper for the new year, having paid off the church debt and paid the pastor in advance, beside "pounding" the pastor. Bro. Cooper highly commends Dr. Robertson's new book on "Simon Peter."

Pastor J. W. Mayfield of McComb says his people are winding up their 1934 pledges mighty well, and a committee will canvass the entire membership for subscriptions to The Baptist Record.

Pastor W. H. Morgan writes from Vicksburg: Dr. B. B. Hall is to be with us here Sunday, January 7, to assist in the ordination of deacons. The new year begins with us here with a better subscribed budget for 1934, and a more nearly balanced one for 1933, than for some years past.

With the article by Dr. J. H. Eager which you see in this issue he sends a personal word: If every Baptist family in Mississippi would take the Record and read it, and then never fail to pray for the editor, this would mean a great blessing to our denominational work in Mississippi.

Two Democratic Senators, one from New York, the other from Colorado, are fathering a bill introduced into Congress to penalize any county which permits a lynching, by paying to the family of the victim \$10,000. This bill is said to be quite similar to one introduced years ago by Senator Lodge of Massachusetts, which was killed by a filibuster in the Senate.

Baptist pastors in Southwest Mississippi hold their monthly conference at McComb January 15. "Prayer as a Working Force" will be discussed by J. B. Quin. The Bible study conducted by G. P. White, Ministerial Ethics is discussed by E. K. Cox; "Where Baptists Should Major" by W. W. Kyzar. The meeting opens at 10 A. M. and closes at 2:30 P. M.



### TEN MINUTE SERMON By Rev. Bryan Simmons DAVID'S NOBLE RESOLVE

Neither will I offer burnt offerings unto Jehovah, my God, which cost me nothing.

II Samuel 24:24b.

Offerings and sacrifices have ever been a part of the worship of Jehovah. A casual reading of the Scriptures indicates that such were especially expected in times of distress. The context of our scripture lesson reveals David and his people in the midst of desolation on account of sin and tells of his wail of confession and plea for deliverance. In answer, the prophet, God came to him saying, "Go up, rear an altar unto Jehovah in the threshing-floor of Araunah, the Jebusite." When Araunah observed the approach of the king, as a dutiful and devoted servant, he rushed out to meet him and falling before him, asked the purpose of his coming. Then David said, "To buy the threshing-floor of thee, to build an altar unto Jehovah, that the plague may be stayed from the people." Readily, Araunah offered all as a gift unto David and wished the favor of God upon him as he used it; but David answered with a noble resolve which should ring around the world today, saying, "Neither will I offer burnt offerings unto Jehovah, my God, which cost me nothing."

God's people and the whole world are in the midst of desolation today, because of sin and deliverance will come only through the carrying out of this noble resolve.

How is it possible for us to make offerings unto Jehovah which cost us nothing? We are not asked to offer in sacrifice bullocks and rams as were required in the days of David; but we are asked to serve God with our time, talents and possessions. Is it possible to offer of these and there be no cost to us?

If we attend the services of the church whether it be Sunday school, B. Y. P. U., W. M. U., Prayer Meeting or the preaching service because there is nothing else to claim our time and attention, we make an offering unto Jehovah that cost us nothing. If we study God's word only in the spare moments or because there is no other book to read surely there is no cost in time for such a service.

When teacher, leader or preacher comes before his or her group presuming to render service without adequate preparation, through study and meditation that person makes an offering that costs nothing.

God asks of us the first fruits of our increase; but when we bring to Him only a portion of that which is left after we have gotten what we want for ourselves, we do indeed make an offering which cost us nothing. Thus we see that in many ways, (and alas, most likely it has been the case) our offerings of time, service, and possessions fail to bear the stamp of real value.

Why such a resolve? Why purpose to give every offering we bring unto Jehovah the mark of value?

First, because only such is worthy of our God. A simple trinket is sufficient for a growing child; but a devoted mother or an honorable father deserves something substantial. David recognized Jehovah as the God of Heaven and Earth.

He knew Him as the giver of every good and perfect gift. He knew that God had taken him from the tending of sheep and made him to be king over Israel.

He knew that such a God deserved his finest and best,—his own. Such is our God. He has delivered us from sin and given us life through His Son. Nothing less than our best is worthy of Him.

Second, only such is worthy of ourselves. David was king. Would it have been worthy of him to accept as a gift from a servant that which he purposed to offer unto Jehovah? Evidently he did not think so. His position demanded more and he purposed to give it. We are

heirs of God and joint-heirs with our Lord and Saviour Jesus Christ. We are to be kings and priests and reign with Him forever and ever. Surely it would be unworthy of us to offer unto God that which cost us nothing to secure and demanded no self-denial in the bestowal.

Third, only such offerings will bring the needed blessings. David was anxious for himself and for his people. He paid the price, offered the worthy sacrifice; "So Jehovah was entreated for the Land, and the plague was stayed from Israel." So has it ever been and so shall it always be.

As I said above, God's people and the whole world are in the midst of desolation. Because of reckless expenditures, personal indulgences and failure to rightly honor God, our nation is in the midst of an industrial and commercial plague. We bid God-speed to every worthy effort to relieve the situation; but we are sure that no man-made panacea will deliver. Only a rightful giving of ourselves and our possessions to God will bring the needed relief.

Our churches and our denomination are in the distress of disturbed plans, burdened with the plague of debts, and saddened by the failure to go forward in kingdom building. There is no need now to search out the causes for our situation; but, it behooves us to search out and apply the remedy. David reveals it to us in the words of our text, "Neither will I offer burnt offerings unto Jehovah, my God, which cost me nothing." Preachers and leaders must pay the price in more self-denial and more sacrificial service. Givers must feel more keenly the pinch of self-denial as they lay their offerings upon God's altar. Our living must manifest more clearly our separatism from the world and our fellowship with God.

When we shall thus come, like David, with our 'burnt offerings and peace offerings,' we shall feel anew the warmth of His fellowship; know the smile of His approval; see deliverance from our present peril and behold again the onward march of God's host.

The different departments of the local church offer fine opportunities for the service that shows the cost of time in preparation and rendering. Millions of souls, lost in sin are awaiting the approach of those who are willing to pay the price for real seeking after the lost. Our Cooperative Program offers a fine opportunity for constant and well-distributed offerings, while the One Hundred Thousand Club and other like proposals afford avenues for special sacrificial offerings.

May the present calamity, the many opportunities and the love we have for God constrain us to say with David, "Neither will I offer burnt offerings unto Jehovah, my God, which cost me nothing."

"Every work for Jesus will be blest,  
He asks from every one his best.  
Our talents may be few, these may be small,  
But unto Him is due our best, our all."

### COMMENDATION By W. A. McComb

The division of the funds of the Cooperative Program, on a basis of fifty-fifty, between State and Southwide objects is very gratifying to many Mississippi Baptists.

Then the liberal percentage to State Missions out of the State funds, together with the gratifying proportion to pastoral support, with emphasis laid upon evangelism, meets the approval and receives the commendation of most if not all of the Baptist constituency of the state.

All of which presents a very strong appeal to the churches of Mississippi for a liberal, loyal and united support of the Cooperative Program.

Let us all unite in a loyal, sacrificial, prayerful cooperative effort this year, not only to raise the \$100,000.00 appropriated, but even out of the necessarily reduced budgets, upon which many of our churches will be forced to function, go far beyond this goal.

### GREAT WORDS OF THE BIBLE Hary L. Spencer, Hattiesburg, Miss.

There are three words in the Old Testament which are translated steward. One is Asher al the one over, as in Gen. 43:19. The other is Ben Mesheq the son of Aquisition, as in Gen. 15:2, and the third is Sar which means prince, head, chief or captain as in I Chron. 28:1.

In the New Testament there are two words that are translated steward. Epitropos, which means turn to, transfer, commit or intrust, hence the idea in this word is that a steward is one to whom a trust has been committed. It is used in Matt. 20:8 and in Luke 8:3.

The other word Oikonomia is from Oikor house and nemo manage. And means literally a house manager. And is the favorite word for steward in the New Testament. The steward Oikonomos was not the house owner. The Kurios lord owned the house and the steward Oikonomos was a slave under his lord Kurios but master over the other slaves of the household, which the Kurios lord had intrusted (epitropos) to him.

Herein is the meaning of Christian stewardship. A distinctive aspect of our being workers together with God is that as Christ has gone to prepare a place for us, mansions in His Father's House, we in turn have been intrusted as the house managers (oikonomians) for Him on earth.

Stewardship then is the economic aspect of Christian experience, and is not added to it but is native in regenerated hearts and lives. The Patriarchs of the Old Testament brought their tithes to the altar as economic expressions of their spiritual worship. The wise men when they came into the house where the new born Christ was with his mother and Joseph not only fell down before Him kissing his hands in worship but they opened their treasures to Him. Zacchaeus when Jesus came to his home in Jericho he stood before Him and said, "Behold Lord the half of my goods I give to the poor, and if I have wrongfully exacted ought of any man I restore fourfold." Lk. 19:8. Then it was that the Saviour announced to Zacchaeus that salvation had come to his house. The multitude of them that believed in Jerusalem following the day of Pentecost "Were of one heart and soul; and not one of them said that ought of the things which he possessed was his own." Acts 4:33. The result was that the needs of the Kingdom were met. These were Oikonomians indeed. Ananias and Sapphira were dishonest with the (Kurios) Lord, keeping back from Him part of the price of their possessions. They were economists in the modern sense of the word. Are you an economist or an Oikonomian?

### THE TIME IS APPROACHING

Deacons and other leaders in hundreds of churches have given to The Relief and Annuity Board assurance that the Service Annuity will be included in their annual budget as soon as possible. The time for the making of the budget for 1934 is rapidly approaching. Every church should make a thorough-going Every Member Canvass and the proposed budget should in every case include the Service Annuity.

Pastors are more than willing to participate in this Plan looking to the prevention of old age and disability dependency. The churches should be willing to make such participation possible; the inclusion of an item on the local church expense side of an amount equivalent to 8% of the pastor's monthly salary will accomplish it. No other method is known to the Relief and Annuity Board by which adequate provision for the old age of ministers can be made. The time to do this is when the budget is made. We beg that our churches will not neglect to include the Service Annuity.

### THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

Thomas J. Watts, Executive Secretary  
Dallas, Texas



## TWENTY-FIFTH ANNIVERSARY OF FEDERAL COUNCIL By M. E. Dodd, D.D.

This meeting was held in Washington City in December.

Besides distinguished ministers from various faiths, there appeared on the program outstanding national leaders like President William Green of the American Federation of Labor, Secretary of Agriculture Wallace from the President's cabinet and the President of the United States himself.

I can gather up my impressions of these meetings under five heads:

1. With the battering rams of a world materialism, cynicism, paganism, agnosticism and atheism bearing down upon Christianity as never before, it is no time for Christian people to stop and quibble about small matters, but a time for them to array themselves in battle formation and give vigorous answer to the attacks of the enemy. President Roosevelt said:

"Christianity challenged the pagan ethics of Greece and Rome. We are wholly ready to challenge the pagan ethics that are represented in many phases of our boasted modern civilization."

2. Everything else has failed except spiritual religion and God's people need to arm themselves with the whole armor of God. Dr. Keller, who brought greetings from Germany, said:

"Neither political nor economic science nor philosophy has a solution to the problems of the day."

"The world is discovering that it cannot build up a new order without moral values."

A distinguished minister said, "Having lost God men are without any sense of accountability to anything outside themselves."

"It was the Pilgrim's sense of accountability to God, their divine call to build the Kingdom of God, which made them what they were and enabled them to do what they did."

The economic order has failed because no system can be said to have succeeded which produces starving people and yet has an abundance of food; naked children with warehouses filled with clothing; fourteen million people without work with vast works that need to be done; and treasuries filled with money while none is to be had.

Our political order and forms have failed because they have produced rottenness and corruption in city, state and national affairs, which smell to high heaven. We have the horrible spectacle of officers of the law in high positions condoning mob violence while the courts of the land quibble over technicalities. President Roosevelt received the plaudits of everybody present in Constitutional Hall when he condemned both of these conditions. He spoke of mob violence as nothing less than mass murder and of the other said, "The judicial function of government is the protection of the individual and of the community through quick and certain justice, but in many cases this function has fallen into sad disrepair."

Even formal religion, mechanical church standards and the social gospel have failed. The Bishop of one of the largest Methodist groups in the world said, "25% of my church carry the missionary load, 50% carry the home expense and 2% carry the evangelistic load." He said he had been a pronounced preacher of the social gospel and that he is now bewildered over the fact that during a period when so-called social gospel had its best proclamation we find ourselves in the deepest moral slump. He said that it was his conviction that we must call the preachers and church people to a proclamation of the necessity for a personal relationship to God. He said unless this is done there were numbers of ministers in his communion who because they are giving themselves wholly to the social gospel would soon have no congregation left with which to conduct a social program. He said that he had discovered that before Wesley ever established any dispensary or started any

social program he always had a revival of personal religion.

3. Personal religion through an experience with Jesus Christ as Saviour and Lord and the moral convictions, principles and ideals which grow out of it must come to the rescue of the nation and the world in this present emergency and crisis.

President Green said:

"Social justice has always been promoted by the churches."

"Religion and religious principles are still a vital force and our chief dependence for proper human relations."

"Selfishness, dishonesty, exploitation must be destroyed. Justice, righteousness, morality, must prevail."

Secretary Wallace said:

"The new deal will fail without the right sort of human hearts and lives to sustain it."

"The theocracy of the prophets is needed but the hearts of the people must be sobered still more before they are willing to accept this."

"The New Deal stands against the philosophy of dog eat dog."

"We need to return to the Christianity of the second and third centuries."

4. We are entering upon a new era. The old world is dead. The new world is not yet born. President Green said, "I am sure a new day is here. We are entering a new order." Secretary Wallace said, "We are approaching one of the most dramatic periods in the world's history. There is a groundswell from the masses of humanity."

President Roosevelt said:

"From the bottom of my heart I believe this beloved country of ours in entering upon a time of great gain."

"That gain can well include a greater material prosperity if we take care that it be a prosperity for our 120 million human beings and not a prosperity for the top of the pyramid alone."

"It can be a prosperity socially controlled for the common good, built on spiritual and social values rather than on a special privilege and special power."

5. Toward this new day and the realization of the highest of humanities' hopes the churches and the government may work in cooperation, each in its own sphere. No Southern Baptist could state more clearly than was heard in this meeting the principles of separation between church and state. The churches must provide the spiritual ideals and the moral motives while the government may provide the mechanics for their realization in the interest of all the people. President Roosevelt said:

"The churches and the governments, while wholly separate in their functioning, can work hand in hand. Government can ask the churches to stress in their teaching the ideals of social justice, while at the same time Government guarantees to the churches—Gentile and Jew—the right to worship God in their own way. The churches, while they remain wholly free from even the suggestion of interference in government, can at the same time teach their millions of followers that they have the right to demand of the Government of their own choosing, the maintenance and furtherance of a 'more abundant life.'"

All of us can join heartily in the hope and prayer that the dawning of that better day, a day of social justice, a day of destruction for all economic inhumanities, a day of mutual understanding and good will, a day of righteousness and truth, may not be delayed in its coming but may be hastened in answer to the prayer, "Thy Kingdom come, Thy will be done on earth as in Heaven." And to this end may all of us pray and work till prayer and work shall cease.

Mrs. Emily Farmer Sudduth of McComb celebrated her 101st birthday last Sunday. She has been a member of a Baptist Church for 86 years.

## THE OFFICE OF DEACON (Continued from last week)

### SOME NEEDED QUALIFICATIONS OF A NEW TESTAMENT DEACON.

1. **Regenerated.** Of course a deacon should be in the highest meaning of the word a Christian. Deacons in the early day as since that day are chosen from their own company. "Look you out among you seven men of honest report, full of the Holy Ghost and wisdom." Careful, cautious Christians.

2. **Business ability.** Deacons should be men of business ability. Christian business men. How often, seemingly, has this qualification been lost sight of or wholly ignored when churches have come to choose those who are to serve as deacons. No such carelessness is found in our own affairs. Neither is it tolerated in the institutions with which we associate ourselves in business. See the care exercised in the administration of the affairs in our cities and villages; observe the modern methods employed and the business ability required of those in our banks and other places of business. Well do I remember the thrill of appreciation of business method and efficiency which came to me some time ago upon hearing the operator of a Standard Oil Company's Station remark that his company could tell any hour of the day the number of gallons of gasoline or lubricating oil to the quart throughout the entire territory where the company operated stations. Even the little store at the country cross roads must conduct its business of barter and trade in a business-like manner. All too well does the business world know that carelessness here is followed by calamity. Carelessness can not be, will not be tolerated in the business world.

New Testament churches, we need to remember, are engaged in the biggest and most important business in all the earth. Southern Baptists through their churches and other institutions seek to minister to the physical, the mental and the spiritual needs of 900,000,000 people in fourteen nations. "The sun never sets on Southern Baptists' work." In carrying on their program \$23.00 per minute or \$1,380.00 per hour are required. In one hour there are in the earth, their field of labor, 5,400 deaths. Surely a moments thought of the vast and important task to which we are called by Christ will convince us that our deacons, those who in an especial way are chosen to administer the temporal affairs of our Lord's cause, must be men of business ability.

And may I pay a well-deserved tribute to the deacons of Humboldt Baptist Church. They are using well the office of the deacon, as are others of the church organization, who have been chosen for places of responsibility, using their offices. With inexpressible joy have I noticed the humility, the dignity and the courtesy with which our honored and efficient chairman presides on every occasion; I have looked into the records of our Church Clerk and Chairman of our Trustees, a deacon, to see unmistakable evidence of care and concern in the task to which he has been called; I have observed the work of our Chorister and Chairman of the Committee on Church Finance, a deacon, as he gives unstintingly and cheerfully of his time and labor to the work of his church; I have seen the work of the Superintendent of the Sunday school, a deacon, to note the deep concern and untiring effort which he puts into the teaching department of his church. I have scanned with delight the records kept by the Treasurer of the church, a deacon. Records kept with the same accuracy which he puts into the institution of banking with which he is associated. Every brown penny sent on its mission of mercy and accounted for to the church from which it goes. And these other deacons just as faithful in the discharge of every duty imposed upon them. The faithfulness of these serving, many of them through the years, and always without remuneration, deserve our deep and grateful recognition.

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# Editorials

## GOVERNOR CONNER'S MESSAGE

On Wednesday morning of last week Governor Conner delivered his message to the second session of the present Legislature. It was heard by many over the radio. But the nature of the message made it difficult if not impossible to follow consecutively the trend of his address. Its meaning and force could be fully appreciated only by a careful reading. This was made possible of course through the daily papers. Its length may have prevented a careful reading by many, but it is well worth close attention from beginning to end.

There were many matters requiring consideration, and they were faced honestly and his convictions were expressed clearly and forcefully. The various items in the address were so well separated, so logically arranged that anybody could follow him without confusion or misunderstanding. It is a great state paper and well deserves a permanent place in Mississippi's historic archives.

Like President Roosevelt, Mr. Conner came into office in a most unusual situation. The country generally was in confusion, but Mississippi's finances and general political condition were at the bottom among the states. The Governor reviews all this with skill and thoroughness. The distressing conditions are set forth, the measures of relief listed and the results described. The credit of the state has been reestablished and a good beginning made in rehabilitation.

The present problems are presented and suggestions made as to the possible methods of meeting them. The sales tax has increased the tax income of the state by 25% without dislocating any business. This has distributed the burden equitably. The state is on a cash basis and the state living on its income. The tax commission has cost less than 5% for its operation. One of the chief problems is how the state shall now protect the credit of the counties many of which are badly in debt. Several suggestions are made as to how this may be done.

The chief concern of responsible officials now and of every citizen is the relief of our people from burdensome taxation. This writer has computed that one dollar out of every eight which he receives goes for taxes in the state of Mississippi. This is probably the rule. In many instances tax payers are paying ten dollars today where they paid one thirty years ago. That this is virtually confiscation is shown by the fact that in every county lands have been forfeited to the state in default of tax payments. These run up to fifteen of twenty per cent of the total. It does not pay to own land, which has become a burden to many through taxation.

Now the Governor believes that economy in this line is possible through reorganization of state and county government, eliminating some offices and making all more efficient in administration. He believes that this reorganization is possible only by changes in the state constitution. He believes these changes can be made only by a constitutional convention. He goes at length into this matter, explaining its necessity and its method. He does not prescribe what changes he has in mind. These he leaves to those who shall be elected to the convention if one should be authorized by the legislature.

This matter he puts squarely up to the Legislature. It is now the business and duty of the Legislature either to provide for a convention, or to secure relief to the people by some better way. It is a job for statesmen. We hope our legislators will have the wisdom and the interest of the people at heart sufficiently to meet this situation. The Governor is doing his duty.

Ingomar has a splendid B.Y.P.U. Much interest in manifested on the part of young and old. We are expecting Bro. Wilds to visit our union real soon.—R. L. Ray, Jr.

## THE PRESIDENT TO CONGRESS

President Roosevelt in his recent address to the two houses of Congress followed the example of Pres. Wilson and delivered it in person. This is a good plan as being an exhibition of fellowship and makes for effectiveness. Of course it was not merely an address to Congress. It was to all of us, and that is well. It was not a program for future legislation, but a report of his stewardship, and an appeal for cooperation.

That we are in the beginning of a new era is evident to everybody. There has been a breaking down of the old, and there will be a corresponding breaking away from the past. And that is well. Mr. Roosevelt seems to have sensed this better than any others of his contemporaries, and he has the fortitude and the persistence to plead for and work for a new order.

He is not now concerning himself so much about international relationships, though he is not blind to their importance. He simply believes that the times are not ripe or propitious for accomplishing anything in that sphere. There is enough to engage him and all the rest of us just now in setting our own house in order. He has made a good impression abroad, particularly in the Latin countries of America, by announcing a policy of non aggression and non interference. Likewise he proposes to stay out of the European political muddle, as far as that is possible.

The thing that marks President Roosevelt's policy is social control of business and industry. This he proposes to do in two ways, by an aroused public opinion made articulate and impressive, and by necessary legislation or rather federal administration. Because we were declared to be in an emergency he was given temporarily extraordinary authority. He believes and others are coming to believe that the policies pursued in this emergency will be and must be made the permanent policy of government, at least in many phases.

How far these policies will go, how much legislation may be required, no man can probably foresee at this time. He himself plainly says they are subject to revision and correction after experiment. That these policies lean toward socialism probably no one will dispute. They at least seek to attain some of the ends sought by socialists, and sometimes by the measures which they advocate. This is in line with worldwide tendencies and worldwide necessities. There is a so-called socialist government in France, in Germany and in part in England, for Ramsey McDonald is a socialist whose hands are tied by the conservatives. In China a social state is trying to work itself out. In Italy the same ends are achieved through what is called Fascism. So on through many other countries, including Mexico on this side of the Atlantic.

It has been demonstrated that "rugged individualism" is not to be trusted. Those who have represented it in big business, in banking and industry have sought to hog everything, and they had pretty nearly succeeded. The system was breaking down of its own weight of selfishness.

Nearly a year ago Mr. Roosevelt came to the presidency with a cooperative, not to say a subservient Congress. They were willing to give him a free hand, and he was willing to assume responsibility. Much has been done. Money has been spent lavishly, some believe wastefully. But it has resulted in putting people to work, in eliminating child labor, in limiting hours of work, in raising wages of many, in raising prices of nearly everything, including farm products.

Better than this, one result is a sense of social responsibility, the conception that a man cannot run his business simply in his own interest without regard to the welfare of others. This sense can be made effective only in two ways, by awakening conscience, and by governmental supervision. Both of these need full publicity to make them effective. And this the newspapers and the radio seem willing to furnish. The chief value of Mr. Roosevelt's service

is that he believes in the rights of the common man, in the rights of every man, and he is willing to do what he can and wants the federal government to do what is necessary to assure these rights. He believes that the public should be protected in its rights against the spoilers and racketeers in respectable places.

There may be some who think this effort of the President is merely politics, but if so it is very good politics and the end sought should have the support of all of us. To quote a paragraph from Mr. Roosevelt's speech:

"Without regard to party, the overwhelming majority of our people seek a greater opportunity for humanity to prosper and find happiness. They recognize that human welfare has not increased and does not increase through mere materialism and luxury, but that it does progress through integrity, unselfishness, responsibility and justice."

This may be politics but it is pretty good religion also.

We could have wished that Mr. Roosevelt had never allied himself in any way with the liquor interests. In his message he was shy of saying anything definite on this subject. The following short paragraph is all and it is very vague:

"The adoption of the Twenty-first amendment should give material aid to the elimination of those new forms of crime which came from illegal traffic in liquor."

Everybody knows there has always been illegal traffic in liquor. There has hardly been anything else, for liquor dealers and liquor makers have never observed any law that stood in their way. And they never will. If the program of the President is wrecked and comes to grief, it will probably be because he was willing to tie up the destiny of every good measure with the legalizing of liquor.

## HOW TO BE HAPPY

There are those who believe that to be happy is the goal of existence. We do not believe that the Bible so represents it, for there are things more to be desired than happiness. Truth, righteousness, holiness, virtue, honesty, love, friendship, all these and others are to be preferred to happiness, and never to be sacrificed or sold for the privilege or purpose of being happy.

To seek happiness as an end is to be sure of disappointment. Happiness is like color, it does not exist except as the property and accompaniment of something more substantial. It is like taste: there must be something to taste. It is like fragrance: there must be something to send out an aroma. And there must be sense of sight and taste and hearing in us or these fine things do not exist for us.

But the Bible and the religion of Jesus were intended to make us happy. "Joy to the world" is the music that attends the coming of the Lord. And we take up the refrain of David today: "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof." Rejoice is a command and as well as a privilege.

But the Bible not only commands us to be happy, it shows us how to be happy. And anybody can find the way who will take the trouble to look it up, and is interested enough to follow it up. Our God is spoken of as the happy God (I Tim. 1:11). David says (Ps. 16:11) "In thy presence is fullness of Joy: In thy right hand there are pleasures forevermore."

It will be necessary to remember that the adjective "blessed" in the Bible means happy. To recall the places where this word occurs will show the way to happiness. All are familiar with the Thirty-second Psalm in which David pours out his soul in joy before the Lord, beginning, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." Literally, "O the happinesses of the man, etc." Joy begins in the consciousness of sins forgiven, in restoration to the favor of God. See also the 103d Psalm "Bless the Lord, O my soul . . . who forgiveth



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all thine iniquities." The first fourteen verses of Ephesians are a doxology which is based on, "In whom we have redemption through His blood, the forgiveness of our trespasses." We will have to start here, or we will need to keep starting all over again.

Again look at the First Psalm. Here happiness is conditioned upon the way we live: "Blessed is the man who walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord, etc., etc." Here is the highway to happiness.

Again look at James' prescription for Christian joy (I:25) "This man shall be blessed (happy) in the doing." Joy is found in service to others, in obedience to the will of God. Not in idleness, not in indifference or dissipation, not in escaping from work, but in the doing of it. People sing at their work. Watch the negroes.

Perhaps more than anything else is happiness dependent on the real character of the man. Jesus struck the deepest notes of human experience and met the deepest longings of men's souls when He began His sermon on the mount with "Blessed," or Happy. His own face must have been radiant when He said it. Now follow the qualities and conditions which He says cause happiness.

Happy are the poor in spirit, for theirs is the kingdom of heaven. Happy are they that mourn for they shall be comforted. Happy are the meek, for they shall inherit the earth. Happy are they that hunger and thirst after righteousness for they shall be filled. Happy are the merciful for they shall obtain mercy. Happy are the poor in heart for they shall see God. Happy are the peacemakers for they shall be called sons of God. Happy are they that have been persecuted for righteousness sake, for theirs is the kingdom of heaven.

There is not space here and probably is not need to speak in detail of these qualities which make for happiness. It is true that some of them are not such as are commonly associated with happiness, but they are those which enrich character, deepen the souls experiences and lead to the fullest life, without which all emotions are shallow and vanishing. To be poor in spirit is to miss the disappointments of pride; to mourn is to open the way for comfort which is one of the most enriching experiences of life. To be meek is to get all the benefits of earth's possessions without being worried with paying taxes of all sorts on them. To be merciful is to find the response of kindred souls in all our need. To be pure in heart is to witness the presence and glory of God in all about us. To be a peacemaker is to enjoy the experience of sharing the delights of God's work and household. To be persecuted is to put us in line to enjoy the possessions of God's kingdom here and hereafter. The way is open to us.

—BR—

#### NOTES: PUBLIC AND PERSONAL

By Dr. J. H. Rushbrooke, General Secretary,  
Baptist World Alliance

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#### The World Congress in Berlin: Full Speed Ahead!

The Executive Committee meeting in New York on the 14th November reached a unanimous decision that the Fifth World Congress shall be held in Berlin next August. The political changes in Germany are no obstacle. The German Baptists wish and urge us to come. Their new Government, after seeing our draft program, assures us of full freedom of discussion ("volle Verhandlungsfreiheit") on all subjects. For five years the plan of going to Berlin has been in the mind of Baptists, and since the plan can be carried through all will agree that it should be. The decision is now definitely taken, and it becomes the task of our people in every country to make the Fifth Congress a success. It will be a great occasion and a demonstration to the whole earth of the spiritual and fraternal fellowship which animates the members of our worldwide communion.

#### Impressions of the U. S. A.

I returned from the United States at the end of November. The journey had been undertaken in order to attend a meeting of the Executive Committee of the Baptist World Alliance. It was almost exactly a year since I last stood on American soil, and the contrast between November 1932 and November 1933 was almost startling. A year ago I found everywhere most gloomy views of the American situation. This year the outlook is very different. Difficulties remain and church and mission enterprises are suffering under financial shortage; nevertheless, I found a general admission that there are definite signs of improvement. Whatever the final effect of President Roosevelt's policies, there has come about a remarkable change for the better in the psychological conditions of the U. S. A. The new hopefulness counts as an important factor even in the economic sphere.

#### Visits to Baptist Educational Centers.

It was good to have an opportunity of making a short tour in the Eastern States and Canada including visits to some of our educational institutions. Newton Centre has special interest just now in view of the approaching Oncken Centenary. (The man who baptized Oncken in April 1834 was Barnas Sears, afterwards the first President of Newton). Later, the privilege was given me of addressing other student bodies at Rochester, New York, and at the McMaster University of Canada. They were happy occasions to me. The new Assembly Hall of McMaster had an exceptional interest, for its chief feature, the fine Bunyan Memorial Window commemorating the Tercentenary of Bunyan's birth, was secured by contributions raised from members of the Baptist World Alliance in commemoration of our Toronto Congress in 1928.

My fellowship with the members of the faculties of all these institutions, and especially with Presidents Herrick and Beaven, and Principal MacNeill, was altogether delightful. The disappointing feature (to myself) of my visit was that it had to be so brief that there was no time to reach the Southern Baptist centers.

#### U. S. A. Recognizes Soviet Russia.

President Roosevelt has "recognized" Soviet Russia. Whether any widening of freedom in the U.S.S.R. will follow the recognition no one can yet say, but there is reason to believe that the President has spoken frankly about religious repression and other matters on which there must be a change if Russia is to sustain enduring friendly relations with the Western peoples. We hope for the best.

#### The Late Dr. F. F. Soren.

The newspapers which have reached me from South America give a vivid impression of the great loss represented by the passing of Dr. Soren. This native-born Brazilian pastor represented the ripest fruit of the missionary enterprise of the Southern Baptists of the U.S.A. It was a high privilege to come into direct association with him at the Latin-American Baptist Congress in Rio de Janeiro, of which he acted as President. He told me a great deal about his experiences in early life before his conversion, and his story left a vivid impression of religious conditions in Brazil a generation ago. I have also delightful memories of meeting with Mrs. Soren, the charming American lady who for so many years proved so true a helpmate to her husband. The sympathy of Baptists in all lands is extended to her and her children.

#### An Australian Baptist as Government Advisor.

The Rev. J. Robertson, M.A., secretary of the Baptist Union of Australia, has been invited by the Government of New South Wales to become a member of the Advisory Council to the Department of Labor and Industry. Mr. Robertson holds a diploma of Social Science in addition to his M.A. of the University of New Zealand, and his studies will be of exceptional value in dealing with the problems of youth which specially concern the Advisory Council.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

#### NOW AND ONE YEAR AGO

—O—

We have just passed through a year of unusual experience. The spirit of depression has been prevalent in every line of work. Notwithstanding this fact, the Mississippi Baptist State Convention begins a new year with its indebtedness materially reduced.

The unpaid interest now due is more than \$10,000.00 less than the amount due one year ago. This is to say that more than \$20,000.00 of interest due one year ago has been paid by contributions by our people, and about \$21,000.00 has been contributed for interest which came due during the year 1933.

But more encouraging than the paying of interest is the fact that the principal of our indebtedness has been reduced during the past year. We are not counting obligations on some of our institutions, which obligations have not been assumed by our Convention. These have been reduced, to be sure, by approximately \$20,000.00. We are confining ourselves to the principal of indebtedness contracted and assumed by our State Convention in connection with its agencies and institutions. We anticipated a year ago that we would have to pay \$3,000.00 in the nature of church building appropriations which were brought forward from the previous year. This obligation is behind us. The Baptist Hospital at Jackson, Mississippi, in addition to paying interest on all obligations, has reduced the principal of its indebtedness by \$5,500.00. The obligations on the State Board which were transferred from the Education Commission, when completion of exchange of bonds shall have been made, will have been reduced by \$29,000.00. This makes a total of \$37,500.00. This reduces our annual interest by \$2,500.00 a year.

With this start, we should be encouraged to begin the new year with renewed enthusiasm, faith and determination. 21% of the Cooperative receipts for this year will go for the paying of our debts. This is to be supplemented by individual contributions, the goal for the year being \$75,000.00. This will take care of all maturing bonds, of all accruing interest on bonds, and will reduce very materially floating indebtedness which has been carried with one of the banks for several years. One man is reducing the bond and interest obligations by 1% this year. Another has reduced it by more than \$500.00. Another has agreed to give 1% of the \$60,000.00, provided \$60,000.00 is raised. He gave \$400.00 last year. A goodly number have already volunteered to give \$100.00 on the debts for this year. Money and religion will pay our debts. Neither alone will. When we determine to first be honest and then religious, we may expect the Lord to open the windows of Heaven and make it possible for us to pay our obligations.

—BR—

A few years ago a lot of people in these parts were telling us what a fine organization Tammany is. And now the papers who bowed down to do it reverence, can't find words strong enough to express their condemnation. Things are getting better.

Dr. J. S. Riser, Jr., is not only keeping the Baptist Record in many homes in his church, but is working as chairman of the Standing Committee on Evangelism of the Convention Board and seeking to put wholesome emphasis on soul saving in our churches this year. If you have a helpful word, now is a good time to speak.



(Continued from page 3)

Do we think to express to them our gratitude, and to encourage them in their labors? I shall not forget in all life's coming days a service held years ago in Immanuel Baptist Church, Paducah, Kentucky, during a revival meeting. The visiting evangelist, Dr. T. O. Reese, called it "A Flower Service." Flowers were brought to the church, and after a tender message those in the congregation were asked to come to the table, get the flowers and pin them upon those who had been to them a blessing. They came. With flowers they made their ways among the crowded pews, into the choir and every corner of the auditorium. The old and the young. Often without a word but with trembling lips and unsteady hand they pinned the flowers upon those whose lives had been to them a blessing. Faces were bathed in tears, burdens were made lighter and life's pathway brighter in the realization that they had been a blessing to others and that such blessings had not been forgotten. Would not our appreciation of our deacons, and of others who labor with them, expressed to them in sincere word or kindly smile of appreciation bring to them a joy and to ourselves happiness because we had given our flowers in the day of life rather than deny them in life to leave them upon the grave.

### 3. MORAL QUALIFICATIONS.

A deacon should possess high and personal moral qualities. "Likewise," cautions the Holy Spirit, "must the deacon be grave, not doubled-tongued, not given to much wine, not greedy of filthy lucre." (I Tim. 3:8). Grave, sober, not covetous. Living in the world but not for the world; living in the earth, but a citizen of heaven!

His life and conduct is to be such that he shall be honored in his home, by his wife and children, by his own household. "Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacon be the husband of one wife, (not a bigamist) ruling their children and their own houses well." (I Tim. 3:11, 12). What beautiful orderliness is here in God's plan for the Christian home! Wife and mother not giving her time to the clubs and the frivolity of the social whirl, or to politics, but sharing equally with her husband the throne in the home. What devastation awaits the nation when gone are its Christian homes! Who can build a home without a mother? "What is home," a place called home, "Without a mother?" The question of "woman's rights" or of "superior mental powers" does not enter into the consideration of determining the respective spheres of man and woman. Surely it will be readily conceded that she to whom an Omniscient God has given to watch the cradle, to guide our footsteps in the tender years of childhood, to implant in our hearts life's noble ideals which shall blossom into lives of blessedness. . . . Surely she to whom is entrusted such a noble task, such priceless treasures, has been by the same Omniscient God endowed with mind and heart and hand unsurpassed by others.

### 4. SPIRITUAL QUALIFICATIONS —

The deacon's spiritual qualifications should stand above all others. These are to be in view when the selection of deacons is being considered by the church, and should stand forth in clear prominence afterwards. By Divine instruction he who is to be set apart for the work of the deacon is to be "of honest report, full of the Holy Ghost and holding the mystery of the faith in a pure conscience." (I Tim. 3:9). Deacons today as in Stephen's day need to have a clear conception and deep conviction as to spiritual truths, and courage with which to defend such conviction if need be with their lives. They must have conviction as to the Bible. That it is the inerrant Word of God, written by men inspired of God (II Peter 2:21), and that it reveals to man the will of God (Rev. 1:1). That its message unchanged, is to be accepted in its entirety; that to claim to accept its teaching in part is equivalent to rejecting its message as a whole, (Gal. 1:8, 9; Rev. 22:19). Deacons need

conviction as to sin, and the condition of man as a sinner. That "sin is the transgression of the law" (I John 3:4), is followed by guilt, and guilt by condemnation (Gal. 3:10); that all men are sinners, are, therefore, under the curse of broken law and are, in justice, condemned and sentenced to the Second Death in hell (Rom. 3:19-23; Rev. 21:8).

Deacons should have clear understanding of and deep conviction as to Salvation, God's one plan for saving sinners. That sinners are saved by grace through faith in Christ; that salvation is in Christ alone, and is complete in Him; that with what He has done for the salvation of sinners, God is fully and forever satisfied. That He was born of a woman (Gal. 4:4), became man's brother, a member of man's race; lived a sinless life (Heb. 4:15), and so above every claim of the Law; that He died on the cross in the stead of sinners (II Cor. 5:14, 15), to pay in full the sinner's debt to sin (Gal. 3:13); that He arose from the grave to justify believers (Rom. 4:25), ascended back to God, was received in glory and seated as the sinner's Advocate at the right hand of God the Father (Acts 1:9; Heb. 1:1; I John 2:1), and that He is coming again to raise the dead, to rapture the righteous living and to call into judgment the wicked—not all at once, but in His own good time (I Thes. 4:16, 17; Rev. 20:11-15; Matt. 25:31-33).

Deacons need conviction as to the eternal safety of God's believing people. A safety based on the finished work of Christ (Gal. 3:13), and guaranteed to believers in the promise, the pledge and the power of God (John 3:18; 5:24; Rom. 8:35-39). Conviction is needed as to God's purpose in man's redemption. That man is saved to glorify his Lord in service (John 15:16; I Cor. 6:19, 20). As to God's missionary purpose in the lives of His people, conviction is needed. That the gospel is for all people, and is to be preached in all the earth as His churches go forth under the Commission of their risen Lord (Matt. 28:18-20).

Deacons need clear understanding and deep conviction as to a New Testament church. That it was instituted by Christ in person, and is to continue in the earth His representative until He shall come again (Matt. 16:18; Luke 6:12; I Cor. 12:28). Needed by deacons of New Testament Churches is an understanding of the ordinances of New Testament Churches—Baptism and the Lord's Supper. That the subjects for baptism are believers, saved persons—these only (Acts 8:12, 36, 37); the act of baptism, an immersion,—immersion only (Rom. 6:4; Col. 2:12); the purpose, declarative, to declare in beautiful picture Christ's burial and resurrection, and the believer's death and resurrection with Him (Rom. 6:40); that the authority for baptism is that given by Christ to New Testament Churches, and to these only (Matt. 28:18-20). That the Lord's Supper is to be observed by His churches, in remembrance of Him until He shall come one day again (I Cor. 11:23-34). Deacons need to know and to give heed to the teachings of the New Testament on the doctrines of reward for service, and punishment to be meted out for all unforgiven sin (II Tim. 4:8; Rev. 21:8). They need an understanding of the certain ultimate victory won by Christ over every enemy. They need to hear the taunting shout of the apostle to the Gentiles, as in prophetic vision he beholds man's enemies, death and the grave, writhing under the feet of the conquering Christ, "O Death, where is thy sting? O Grave, where is thy victory?" They need their hearts strengthened and thrilled by the consciousness that they serve a conquering Christ and to hear the soldier-tramp of tens of millions of saints, who, bought with His blood, follow in His victorious train chanting the song of victory in Christ, "The Sting of death is sin, and the strength of sin is the law, but thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:55-57).

Deacons need often to ponder the blessed fact

of a soon-returning Lord, to hear the blast of trumpet and to visualize that blessed day when "The Lord shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:" when "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." (I Thes. 4:16, 17). When deacons become earnest eager students of the Word; when their lives are anchored in the great doctrines of the Word; when they rest their redemption wholly in the finished work of Christ, and order their daily conduct in the consciousness of His coming; when they shall recognize the importance and sacredness of their deaconship and give themselves to their work as faithful stewards who one day shall give account to God; when they are zealous for Christ, and business-like in the administration of His affairs, providing the temporal needs of His churches, lifting the crushing burdens of administration from the shoulders of pastors breaking their fetters and setting them free for prayer and the ministry of the Word; when deacons and preachers, not daring to Lord it over God's heritage, shall accept in humbleness, and give themselves in seriousness to the tasks to which they are called, seeking always the honor of Christ and the leadership of the Holy Spirit, then shall dawn a blessed day indeed! From the pulpit will sound forth anew the message of hope and power as emancipated ministers set free from a thousand earthly cares and worries and filled with passion and power from lingering in the place of prayer, speak again as God's fearless prophets the Oracles of God. Then we shall see lifted burdens—financial and others. . . . Then shall be felt the throb of strengthened faith and courage to go forward into and THROUGH the darkness and the storms which encompass us on every hand. And Holy-Spirit-wrought convictions will seize upon the hearts of sinners until penitent and trembling under the awfulness of sin they shall cry again in every community where is heard the Gospel of Christ, "What must I do to be saved?" And it shall be the everlasting joy of all the redeemed to point them with assurance to the Lamb of God. O brother deacons, you who are set apart to a holy task, let us—preachers and deacons together—let us give ourselves anew today and every day to the work to which we are called of God.

—BR—

### THE SEASONS GREETINGS FROM THE SOUTHWESTERN SEMINARY FORT WORTH, TEXAS

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Greeting from thirty-five young women of the Training School, one of the four schools that constitute the Greater Seminary. We have dedicated our lives to the Master's work and are here in this wonderful Power House, taking training, special training, that we may better be able to do God's will. Friends, Mothers, we would match our lives of service against a small part of your possessions and your prayers to help prepare us for the work that lies out before us. May we count on you?

MISSISSIPPI One Girl.

—BR—

The W. M. U. "Lottie Moon" offering in Mississippi, the Christmas offering for Foreign Missions has already passed the \$6,000.00 mark, and will probably go to \$8,000.00. The present figures about equal the total for this same purpose last year, and when all reports are in, it will probably mark a 25% increase over last year. The blessing of God is on the work of our women.

Dr. H. C. Bass, Pastor First Church, Meridian, will serve as leader of the 100,000 club in Mississippi. He made a visit to Jackson Tuesday of this week. The months of January and February are given to enrollment of those who are willing to give \$1.00 a month "over and above" to help pay the debts of the southwide boards and institutions.



# Home Mission Appeals From Cuba

J. B. LAWRENCE, Executive Secretary, Home Mission Board

The Home Mission Board is at work in the four Western Provinces of Cuba. In this territory is located Havana, a great modern city of over 600,000 people.

Dr. M. N. McCall has been Superintendent of the mission work in Cuba for the Home Mission Board for twenty-eight years. There was very little there when he took hold of the work twenty-eight years ago. About the only thing Southern Baptists had was the old theatre building in the heart of Havana, which building was bought when Diaz was missionary of the Home Board. Now we have forty-two churches with forty-six mission stations. We also have eight schools, including the Cuban-American College operated in Havana. There are sixty-four missionaries, nine of whom are Americans. These workers last year baptized 352 people, made 26,191 missionary visits, distributed 335,196 tracts and Bibles. There are now right at four thousand members of Baptist churches, with 3,795 enrolled in Sunday school. Cuba is a very rich field for the Gospel. It is exactly the same kind of a field that we find in South America; the same Spanish-American people and the same sort of a Catholic environment.

We have two or three very interesting items coming from the missionaries in Cuba.

Miss Christine Garnett, located at Guanajay, writes the following very interesting letter: "Is there in the whole wide world one who does not love youth? Who does not feel the heart beat faster to know that aspirations have been fostered and ideals reached? A missionary in Cuba wants to tell you that Cuban youth brings even more joy to one, and why? To really know you would have to come with me and see the average public school in our towns, no books, just talk, talk, talk, so that little ears grow tired and when the years have passed away our boys and girls barely know how to read and write. Years and years of such schooling bring to our hands young men and women, who when converted, desire to proclaim the Gospel in their heathen land, but are wholly unprepared.

"Now we know that a heart regenerated and entirely given to the Master is the most important requisite for a worker. But we also know that that heart linked up with an awakened intelligence, a trained mind, and a good use of the language (How we missionaries realize that last fact!) means not only souls saved, but other lives trained for service. We see in this condition the need of Christian schools and a Seminary. Our hearts sadden as we remember the good old days of Seminaries and Training Schools here in our beautiful land, and so it has occurred to me that Southern Baptists too, have eyes, even Spiritual eyes that can discern the things of God, and so, not being blind to the truth, would like to hear of at least one of the efforts that are being made to 'fill the gap' that has been caused by hard times, lack of understanding, lack of knowledge, and lack of prayers.

"It is Saturday night. Four fine specimen of our youth have just come into my home and are impatiently awaiting the bus that will bring the fifth from Artemisa. At seven a Bible Class will begin, and after an hour of 'searching the Scriptures,' there will be a veritable course in 'reading, writing and arithmetic' until ten-thirty. It is a hard night and just as a farmer many times is tempted to abandon his 'new ground,' there come moments when the task seems impossible. You ask whether it would not be just as difficult in a Seminary. The plowing of new ground naturally so, but it would be done by workers with hours set apart especially for this work, and with means to enable our youth to dedicate themselves wholly to preparation, instead of only one night in the week, and that

after hard factory work from six to six with thirty cents a day as pay, which means an undernourished body, and a mind unable to grasp and retain, or after a day that began at four A. M. without breakfast, and was spent in the country selling, or trying to sell 'dulces.' A difficult task I have said, but when eyes shine with joy as a new world is opened up, and hearts that say 'What would we do without you?' the task is made easy and one forgets that these extra hours means less sleep.

"Pray for us that grace and strength be ours in the New Year, to be able to continue doing double duty, and make sure of workers in the future on whom our work must fall some day; and then pray, and give, that we may have a college and a Seminary and a Training School before we must lay down our task with broken hearts."

We also have a letter from Rev. Ismael Negrin, Home Board pastor at Cruces, Cuba, giving an account of a very interesting revival meeting. He says: "It is with the greatest joy that I write you this to tell something about our services. There is so much to tell that I cannot get it all into a brief letter.

"We began the meeting on December 10th, and the success was wonderful from the beginning. We had used many methods to announce the coming of Dr. Martinez, radio, the press, posters in stores and a large canvas announcement on the front of the church. We went out to invite personally for the first day, but after that it was not necessary. There was an avalanche of people. We had to borrow chairs from the theatre and every available space was filled. Think of getting five hundred people into our little church! I have never seen such hunger and thirst for the Gospel in Cruces before. And the best part of it was that the best element of the town, including many staunch Catholics, came night after night, eager to hear the Word. Brother Martinez preached the 'old story' in the most beautiful way, and God sent showers of blessings to all our hearts.

"There is one case worthy of mention. Four brothers, their two sisters and two other neighbors, who live four miles in the country, walked in to the services every day for ten days, sometimes coming to the early morning meetings as well as at night. Another man rode horseback nine miles and never missed a service. Many 'Daughters of Mary' (a Catholic Society) came without missing a service, and several of them are among the more than seventy candidates who offered themselves during the meeting. All during our services the nearby theatre was in session, but it did not interfere with us.

"One service was a 'Friends Meeting,' in which the people were asked to bring some friend who had never attended a service before. More than a hundred came that night for the first time.

"Truly God has been with us in a wonderful way."

We have also a very touching appeal from Mrs. H. R. Moseley, who for a long number of years has been missionary in Havana. She writes as follows: "There are so many needs, deep, spiritual needs, but you ask for something not common to all mission fields. That cuts out our greatest need: the Holy Spirit's power in the hearts of our people, that is needed everywhere.

"Next to that, my three requests are:

1. A great and mighty revival in Cuba.
2. That God may make wars to cease in Cuba, and give us peace.
3. Now thirdly is a story, and here it is: "Years and years ago, Southern Baptists bought a house with an adjoining corner lot in

the city of Cienfuegos, the second city on the island. The lower floor of the house was fitted up for a chapel, to be used until we could build a church on that corner lot. As I said, that was years and years ago. That corner lot is still a vacant lot. The congregation has outgrown the little chapel, and its growth is being stunted for lack of room to grow in.

"Last April, our Cuban Baptist Convention met in Cienfuegos, and the pastor, brother Bequer, had to rent a theatre to hold us. On the second night of the convention, the immense theatre was packed. There was something in the air, we did not know just what, but after the devotional, a procession began its march down the main aisle to the platform. Leading the procession was the Primary Department of the Sunday school, tiny tots, adorably sweet and attractive. Then came the Sunday school, B. Y. P. U., W. M. U., followed by the church itself. Bringing up the rear was Dr. Bequer, the much loved pastor, and on his arm a little old lady with a black lace mantilla over her white hair. She was the oldest Baptist in Cienfuegos.

"Each of these groups carried a banner, and on each banner were the same words: 'WE WANT A CHURCH.'

"It was an impressive scene,—one we can never forget. From the tiniest Sunbeam, to the little old lady with the lace mantilla who had waited so long—all, all Cienfuegos Baptists proclaimed, 'We Want a Church.'

"And I want Southern Baptists to pray that God will give them a church building, very soon, before the little old lady who has waited so long shall change the lace mantilla for a crown."

TOUCH NOT THE LORD'S ANOINTED  
Text: "Touch not mine anointed." Ps. 105:15.  
By Warren L. Steeves, D.D., Waterloo, Iowa.

There is something very beautiful in the Old Testament concerning God's care and protection that He threw around about those who were looking to Him for strength and sustaining power. They were called upon to walk in the midst of dangers and to see only a short way ahead of them. Sometimes the limitations of their powers and abilities and also their sin hindered their progress and development. Their enemies constantly upbraided them and attempted to injure their cause. But, in the midst of it all, the Lord, through His strength and His love, cared for them. He said to those who would ruin them, "Touch not mine anointed."

We find that this is equally true in God's dealings with His children under Grace. In the 9th chapter of Acts when Saul starts out with his threatenings, slaughters and murderings of the Christian people, the Lord stood in his way and said, "Saul, Saul, why persecutest thou me?" It was apparent that the persecution did not simply include the disciples... but every one of those that was injured was a child of God.

There should be protection given to them. The Lord saw that it was given. The apostles had occasion to experience the care of God for many were taken before kings, governors, and cast into prison, were beaten, stoned, and left to die; still the Lord was there in the midst of it and caring for His anointed.

The question may well be asked, "Does God have a like care today?" The conclusion to which we must come is that His care is equally as great now as it has been at any time during His dealings with His children.

Even though a minister of the Gospel may have many imperfections and may not be doing all that his congregation feel that he should do, they find it necessary to be careful how they handle themselves with him. For, there is a prohibition set upon the means and the methods used when we work with pastors, teachers, and evangelists—any special called workers of the Lord. Too often we have seen the hand of God in the affairs of the church to believe that He does not care and protect those on whom He has set His love and whom He has directed to perform a certain service in His name.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young Peoples Leader—Miss Edwina Robinson  
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Rejoice with us; Our Lottie Moon Week of Prayer Offering has reached \$7,370.15. This is by no means all that has been given, for several of the larger churches are still gleaming. We thank the Lord from the deep of our hearts for the generosity of our women.

We want to thank the Editor for the generous space he is giving the Woman's Missionary Union in the Baptist Record this year. Certainly we want to show our appreciation by soliciting subscriptions for the Record. It has doubled in size this year and costs only 50c more than last year. The price now is only \$1.50. This is the only medium through which we can send a weekly message to the societies. This is also, your only way to know about the denominational work in the state. If your members fail to get a copy they fail to get the information they need. Who will be the first to send in a list of subscribers.

We are giving below the dates for the Institutes, with the exception of the 8th district, so far as they are arranged. Attend the one nearest you. We have the same program at each meeting and you will be counted from your county.

District 4:  
Lee, Itawamba, Monroe—Jan. 22, Fulton.  
Prentiss, Alcorn, Tishomingo—Jan. 23, Corinth.

Union and Tippah—Jan. 24, Blue Mountain.  
Pontotoc, Chickasaw—Jan. 25, Pontotoc.

District 5:  
Attala, Winston—Jan. 19, Kosciusko.  
Webster, Choctaw—Jan. 26, (Place to be chosen).

Lowndes, Clay, Oktibbeha, Noxubee—Jan. 30, Artesia.

District 6:  
Leake, Neshoba, Kemper—Jan. 31, Philadelphia.

Scott, Newton, Lauderdale—Feb. 1, Newton.  
Smith, Jasper, Clarke—Feb. 2, Bay Springs.

District 7:  
Greene, George, Wayne, Perry—Feb. 6—Leaksville.

Jones, Covington, Lebanon—Feb. 7—Hattiesburg.

Pearl River, Harrison, Jackson—Feb. 8, Gulfport.

Many requests have been made for a list of Home Mission books for immediate study. We recommend the following: "Word of Their Testimony," 25c, "People of Jesus' Way," 25c, "For My Countrymen's Salvation," 25c, "Pioneer Women," 50c, "Missions in the Bible," 30c.

The following recommendations were made to the last Executive Board meeting and passed:

Those made by Corresponding Secretary:  
1. Because of the indefiniteness of point 3 of Standard of Excellence, we recommend that to meet that point: That W.M.S. members are urged to pledge to the Cooperative Program—if 60% of the members have pledged and paid their pledges to date the society has met that point. If the church has no plan for systematic giving to all causes the society should adopt a plan, set a financial goal with at least 60% of members participating.

2. That this Board recind its action of a few years ago when it voted to permit anything done for Orphanage and Hospital, regardless of loca-

tion of society, to be counted Personal Service. The reason for this is to comply with Southwide Personal Service plans in counting the association as the community boundary line.

3. That our Union undertake some White Cross work for a Foreign Hospital this year.

## YOUNG PEOPLE'S COLUMN

Important. All Young People's Leaders, Counselors and those interested in our young people are urged to attend the Institutes! There will be about three hours conference period for these.

WELCOME! Mrs. Jewel Kyzar, Lexington, our new Young People's Leader for District 1. We are sorry to give up Mrs. L. R. Williams of Jackson, who has served faithfully. Mrs. Kyzar is ready and willing to help the counselors and Young People in any way she can—call on her! She is well fitted for the task, consecrated, talented and loves the work.

NOTICE! Counselors for Junior G. A.'s, Junior R. A.'s and Sunbeams. The Stewardship literature in the February "World Comrades" is not for the present, it is the advance material for use in the fall of 1934 and our State contest in 1935. The literature you already have in hand is the correct material.

COUNSELORS. Attend your Institute, bring your Year Book, notebook, pencil. Come praying for the day to be spent together. There will be about three hours for us to have together, talking over new plans, projects, etc. Most important that you be present, don't disappoint us.

A list of churches having all Young People's organizations reporting for the fourth quarter will appear in this column soon, get yours in.

Young people's Directors and Stewardship chairmen:—It is time for you to be setting the date and making plans for your local Stewardship contest. Invite the whole church, make it a "sermon" on Stewardship. The state contest, Jackson, March 17.

Promotion Service: If you have not already had a public promotion and installation service, write headquarters for promotion certificates for the young people's organizations. There is a splendid promotion service in the January issue of "World Comrades" and an installation program in the January issue of "The Wondow."

Be A-1 or Be A-shamed! The requirements are so few and any organization that is functioning properly should be meeting these. Remember this is the month of "beginnings again" and if you would reach this attainment during 1934, now is the time! Study your manuals carefully and seek to build your organization according to the pattern.

4. Because of our small appropriation for expenses, we recommend that we furnish each society 3 copies of the Officers' Guide and make a charge of 5c each thereafter, 6 for 25c or 12 for 50c.

5. That we hold Associational Institutes for officers in January and February as last year.

6. That we continue the service of Miss Evie Landrum as field worker if at all possible with our 1934 appropriation.

Those made by Young People's Leader:

1. That the time for the fall House Parties be moved up a few weeks because of the weather. After talking with the college authorities this seems best.

2. Because of resignation of Young People's Leader of District 1. We recommend the name of Mrs. Jewell Kyzar of Lexington.

3. That the award for the state winner in the Y.W.A. Stewardship Contest be given a stipulated amount—\$25.00 toward her expenses to the Y.W.A. Camp at Ridgecrest.

Those made by Mission Study Leader:

1. That teacher-training classes be conducted early in the year, preferably in the association, but at least one in each district.

2. That each W.M.S., wherever practical, have a class of women who have never attended a mission study class, reporting these new classes to their associational and district M. S. leaders.

3. That we continue to stress the completion of courses, honoring at our district meetings all who have finished any mission study course.

334 E. Broadway,  
Louisville, Ky.,  
Dec. 25, 1933.

To the Mississippi W. M. U.:

The Training School girls from Mississippi send you greetings and a wish for a very happy New Year. We wish to express for us and all in House Beautiful thanks and appreciation for the lovely Christmas cakes you sent to us.

May God bless you and keep you.

Sincerely,

Lula Webb,  
Jane Pinnix,  
Ruby Taylor,  
Clara Brashears.

Churches affiliated with the Federal Council are asked to observe Race Relations Sunday Feb. 11. Information may be had of R. B. Eleazar, 703 Standard Bldg., Atlanta, Ga.

Brother W. C. Hamil has recently moved from Ethel, La., to Norwood where he is preaching. Mrs. Hamil who has been a good while in the hospital is slowly improving.

Brother T. J. Waldrup on the advice of his physician has resigned his pastoral work to rest a year. He has been preaching for 45 years, and has served sacrificially receiving from \$25.00 to \$300.00 a year, about 30 country churches in all, from 2 to 8 at a time. He asks to be remembered in your prayer.

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## The Baptist Record

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P. I. LIPSEY, Editor

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Atlanta, Ga.

## East Mississippi Department

By R. L. BRELAND

We are told that the prohibition  
law is a failure because it is vio-  
lated. If this makes prohibition a  
failure, then the laws against mur-  
der, robbery, theft, adultery are  
failures, for all these laws are  
flagrantly violated. Treat all alike  
and repeal these latter. Consisten-  
cy is a jewel.

We are in sympathy with Rev.  
A. H. Childress and other members  
of the family in the death last  
week of his mother who lived at  
Como, Miss. We also sympathize  
with Rev. Marion Stroud, who lives  
at Lake, Miss., in the death of his  
brother, W. Perry Stroud, age 80,  
at Magee, Miss., last week. The  
writer knew the family in Neshoba  
County years ago.

The Baptist Record looks better  
in its new size. Back to normalcy  
with our paper is indicative that  
times are getting better. Let all of  
us get behind the editor, Dr. P. I.  
Lipsey, and the paper generally  
and make it a paying success this  
year. Each church should send in  
50 per cent of its families as sub-  
scribers.

Rev. J. B. Flowers, son of Rev.  
Madison Flowers, of Sumner, has  
accepted a call to the pastorate of  
the good church at Tillatoba, Miss.  
He also serves other churches  
nearby.

Rev. Roy R. Brigrance is now pas-  
tor of Schlater Baptist Church and  
is located on the field. He did a  
good work at Eudora during his  
several years stay there. He ac-  
companied the body of Bro. Claud  
Myles to Coffeeville for burial last  
week.

Some one has said that playing  
bridge is as much gambling as play-  
ing any other kind of a chance  
game. This being true our young  
people are being taught to gamble  
and soon we will have a nation of  
gamblers. This is largely true now.  
Gambling laws are no longer en-  
forced and in many states gambling  
laws are being repealed. That con-

dition goes with a period of lax  
morals as we have in America to-  
day. Respect for law is at a low  
ebb.

### How I Came

A sinner sick and sore I came  
To my Redeemer Lord,  
Believing in His precious name,  
And trusting in His Word.

He heard my feeble cries, and said:  
"Come unto Me and live;  
Thy sickness I will freely cure,  
The sins I will forgive."

Just as I was I came to Him,  
He saved me by His power;  
He washed me free from every  
stain,  
And keeps me every hour.

My heart was cheered during the  
holidays by a letter from my dear  
friends over at Mathiston, Rev. and  
Mrs. C. H. Dobbs. The kind words  
spoken encouraged me in many  
ways. It brought back sweet mem-  
ories of the eight years spent at  
Mathiston as pastor of the Baptist  
church. No better friends can be  
found than the dear friends of yes-  
terday at Mathiston. Blessings on  
every one of them.

Bro. W. S. Harvey and wife, also  
of Mathiston, remembered us with  
a card, and also his son, J. M.  
Harvey and wife. The former are  
nearing the last decade of a cen-  
tury in age. He was for four years  
in the Civil War. They were so  
faithful to their pastor during the  
years of my ministry there. Mem-  
ories, how they come to me! May  
they yet live many days.

Am in receipt of the program of  
the Northeast Mississippi Bible  
Institute which is held annually  
with Ecru Baptist Church. This  
year the meeting will embrace Jan.  
16, 17 and 18th. A study of the  
book of Acts and two sermons each  
day by Dr. J. Frank Norris of Ft.  
Worth, Texas. Hope to be with  
these good people.

I am in receipt of the minutes of  
the Mississippi State Sacred Harp  
Singing Convention sent by the  
president, W. T. Gwin, Eupora.  
Thanks!

### RESOLUTIONS

At a called meeting of the Board  
of Deacons of Calvary Baptist  
Church, held in the deacon's room  
December 17th, at 6:30 P. M., the  
chairman appointed a resolution  
committee.

WHEREAS, On December 10th,  
1933, God in His own wisdom per-  
mitted the untimely and tragic  
death of Mrs. Paul M. King, which  
caused a great sorrow to be cast  
over the many friends of this fam-  
ily, THEREFORE BE IT RESOL-  
VED—

First: That we extend to Dr.  
King and his family our deepest  
sympathy in this hour of their sor-  
row, and pray that our all sufficient  
Christ shall supply their every  
need.

Second: That we especially com-  
mend this young husband and fath-  
er to the King of Kings, and ask  
that He keep and guide both him  
and his precious little girl through  
all the days.

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does not harm the heart. So if you  
want QUICK and SAFE relief see  
that you get the real Bayer article.  
Always look for the Bayer cross on  
every tablet as illustrated,  
above, and for the words  
GENUINE BAYER  
ASPIRIN on every bottle  
or package.



GENUINE BAYER ASPIRIN DOES NOT HARM THE HEART

Third: That a copy of these reso-  
lutions be given the family, a copy  
spread on the minutes of the  
church, and copies be offered the  
press for publication.

Resolutions Committee,  
I. S. BARNES,  
S. C. BEATY,  
F. J. HURST.

### RESOLUTIONS

At a called meeting of the Board  
of Deacons of Calvary Baptist  
Church, held in the deacon's room  
Dec. 17th, at 6:30 P. M., the chair-  
man appointed a resolutions com-  
mittee to draft resolutions on be-  
half of brother A. K. Goldbold.

WHEREAS: In the providence of  
God He saw fit to call home, on  
December 16th, 1933, the mother  
of our beloved brother and fellow-  
deacon A. K. Goldbold, THERE-  
FORE BE IT RESOLVED—

First: That we extend our deep-  
est sympathy to brother Goldbold  
and his family in this hour of be-  
reavement, and commend them to  
our church who is able to supply  
their every need.

Second: That a copy of these reso-  
lutions be given the family, a copy  
spread on the minutes of the church,  
and copies offered the press for  
publication.

Resolutions Committee,  
I. S. BARNES,  
S. C. BEATY,  
F. J. HURST.

REVIVAL MEETINGS: Eighty  
were added to First Church, Par-  
sons, Kans., where E. L. Ryalls as-  
sisted W. H. Talliver. Pastor A. R.  
Cole held his own meeting in Pine  
Oak Creek church in Missouri; 9  
conversions. Pastor Rosecrans and  
Cecil O'Neill held a meeting at Mt.  
Gilead church in Missouri; 22 addi-  
tions. Thirty-five were added to the  
Ash Grove church in Missouri where

state evangelist Vines assisted R.  
A. Hutson.—H. A. Maneual assist-  
ed Pastor G. E. Molett at Mount  
Salem church, Mo.; 40 additions.—  
Pastor L. E. Brown preached in  
his meeting at Lee's Summit, Mo.,  
and welcomed 28 new members.—  
Ten additions to the church at Al-  
giers, La., Dec. 31, all former  
Catholics.—Coushatta church, La.,  
received 15 new members from a  
meeting in which Pastor Heathen  
was aided by Dr. Jno. Huff of New  
Orleans.—A. B. Pickern welcomed  
50 into Calvary church, Bainbridge,  
Ga.—E. C. Hambrick has just begun  
work with Norwood church, Jack-  
sonville, Fla.—At Queensborough  
church, Shreveport, 86 were added  
in a meeting in which C. W. Culp  
was assisted by A. E. Prince.

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## Sunday School Lesson

W. A. Sullivan

Jan. 14, 1934

### The Baptism and Temptation of Jesus

Matt. 3:1-4:11

Upon the death of Herod who sought to slay Jesus when the Wise Men failed to report to him their findings at Bethlehem, Joseph, with Mary and her Son, returned to the land of Israel from Egypt whither the family had fled to escape the murderous designs of that wicked king. Matthews remarks that on account of Herod having been succeeded in Judea by Archelaus, Jesus was carried to Nazareth to live. He saw also the fulfillment of prophecy (Mt. 2:23) in the residence of Jesus at Nazareth. Matthew gives no account of the life of Jesus from the time of the arrival at Nazareth until His appearance before John the Baptist demanding baptism. If the first two chapters of Matthew give us an account of the birth and childhood of The King of the Jews, the passage for our study today (3:1-4:11) gives that of the **Manifestation and Testing of the King.**

1. The Kingdom Announced (Matt. 3:1-2). The appearance of John the Baptist preaching in the Wilderness of Judea was probably as abrupt and unheralded as it is in Matthew's gospel. The burden of his message was the startling announcement that "The Kingdom of Heaven is at hand." In the Greek text the verb translated "is at hand" is in the perfect tense denoting that the Kingdom of Heaven was not something in the future to be looked forward to but a present reality "at hand." The time had arrived when the God of heaven would set up a Kingdom "that shall never be destroyed" (Dan. 2:44). Later when Jesus began to preach He too proclaimed the same great fact. Both John and Jesus said: "Repent (i.e. change your mind): for the kingdom of heaven is at hand." The Jews of that time were looking for the coming of a king who would "restore again the kingdom to Israel." Their idea of the kingdom was that it would be a political or ecclesiastical organization. They were therefore greatly in need of repentance, that is, a change of mind.

2. Prophecies Fulfilled (Matt. 3:2-4). John's announcement that the "Kingdom of Heaven is at hand" was a fulfillment of Daniel's prophecy (Dan. 2:44) Matthew says (Matt. 3:2) that John's preaching was a fulfillment of the prophecy of Isaiah (Isa. 40:3). Also he was deeply impressed with the fact that John's dress and manner of life were like unto the old prophet Elijah (2 Kings 1:8). The last promise in the Old Testament (Malachi 4:5-6) is that the prophet Elijah would come before "the great and dreadful day of the Lord." That old prophetic promise

is indeed the last word in the Old Testament. Jesus Himself declared (Matt. 11:11-14) that it was fulfilled in the appearance and ministry of John the Baptist.

3. Hypocrisy Denounced (Matt. 3:5-12). John's preaching was sensational. He made a tremendous impression. The response given by many was genuine. Great crowds came to him in the wilderness. Many of the Pharisees and Sadducees came to see and hear. The sanhedrin sent a committee to investigate. All which can be accounted for if we bear in mind that everywhere at that time there was a general expectancy of the fulfillment of the prophecies of a coming Messiah. Many of those Pharisees and Sadducees came because they were prompted by selfish motives. John the Baptist saw their insincerity and denounced them bitterly. He called them "broods of vipers." He told them plainly that the fact that they were descendants of Abraham would give them no claims to preferment of place in the "Kingdom of Heaven." The axe was lying at the root of the trees ready to cut away the unfit. The coming King would burn up the chaff with unquenchable fire. The Kingdom of heaven is spiritual. Insincerity, selfishness, greed, and hypocrisy have no place in it, and will not be allowed.

4. The King Made Manifest (Matt. 3:13-17). While John the Baptist was proclaiming that the Kingdom of Heaven was at hand and baptizing the people who were confessing their sins, Jesus came all the way from Nazareth of Galilee to be baptized. He insisted that John baptize Him on the ground that "Thus it becometh us to fulfill all righteousness." Perhaps none of us know all Jesus meant by that statement. However we do know that He was baptized in order that He might be made manifest to Israel. At His baptism He was for the first time publicly proclaimed to be the Son of God. The Spirit of God descended like a dove and remained on Him. The voice of God spake from heaven to say "This is my beloved Son in whom I am well pleased." John the Baptist said (John 1:31) "But that he should be manifest to Israel, therefore I am come baptizing with water." Like as at His baptism Jesus was first publicly proclaimed to be the Son of God, so also the believer in his baptism at the beginning of his Christian life ought to publicly profess his faith in the Son of God.

5. The King Tested (Matt. 4:1-11). Immediately after His baptism Jesus was led by a strong impulse (Mark 1:12) of the Holy Spirit into the wilderness to be tempted (tested) by the devil. After a period of fasting extending over a period of forty days the trial began. The three temptations which Jesus met and overcame in the wilderness remind one of the temptation in the Garden of Eden. The woman saw: (a) "that the tree was good for food" (b) "and that it was pleasant to the eyes," and (3) "and a tree to be desired to make one wise." (Gen. 3:6). Those are the three

points at which all humanity is tempted. "For all that is in the world, the desire of the flesh, and the desire of the eyes, and the pride of life is not of the Father, but of the world" (1 John 2:16).

Jesus did not consider His temptations from the point of view of (1) actual necessity, (2) convenient expediency, nor (3) compromise with things as they are. "It has been written" (Deut. 6:13; 6:16; 8:3) was His first and last reply to every test that came. The sword of the spirit, "which is the word of God," is the only weapon with which temptation may be successfully resisted whenever, and however, it comes.

After Jesus had overcome the third temptation the devil left Him, but only for a time. Satan returned to the attack (Matt. 16:21-23). Perhaps the last assault was made in the Garden of Gethsemane. After the victory in the wilderness angels came to strengthen him. During the conflict in Gethsemane (Luke 22:43) "there appeared an angel unto him from heaven, strengthening him." He was "tempted in all points like as we are." At every point He overcame. He is able to succour them who are tempted.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13).

—BR—

### ITALIAN BAPTIST DRAFTS APPEAL FOR BAPTIST WORLD ALLIANCE SUNDAY, FOURTH FEBRUARY NEXT

For several years past the first Sunday of February has been observed as Baptist World Alliance Sunday throughout the world. It has been the custom of the Executive Committee to issue an appeal in preparation for this Sunday and in exposition of its significance. This appeal is each year sent out over the signatures of the president and secretaries of the Alliance and a member of the Executive commissioned to draft it. In recent years American, Canadian, British, German, and Swedish members have prepared the appeal; that for 1934 has been written by the distinguished Italian Baptist Dr. Aristarco Fasulo. The fact that these calls are prepared by representative men of various lands ensures variety of approach and of emphasis within the general unity of Baptist witness; and readers will be specially interested in our Italian brother's earnest and intensely spiritual statement.

We trust that every church of our denomination throughout the world will observe Baptist World Alliance Sunday on the 4th February next.

—BR—

"The lazy preacher who dawdles around and gives time to all sorts of silly functions is a disgrace to the ministry, a nice disgrace, to be sure, but a disgrace still, from the standpoint of Scripture and reason."

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**FREE**—Write name and address on Musterole carton, mail to Musterole Co., Dept 20, Cleveland, Ohio, and receive free a regular 35¢ package of Musterole Cold Tablets.



## In Memoriam

### WILLIAM HAZEL MILLETT

William Hazel Millett was born in Jackson, Mississippi, April 18, 1858, and departed this life December 28, 1933, age seventy-five years, eight months, and ten days, having lived in Jackson all his life.

He united with the Methodist church early in life and lived a very consistent Christian life ever afterwards. On November 25, 1891, he was joined in wedlock to Miss Mollie A. Dennis at Raymond, Mississippi.

Three children blessed this union: A son, H. D. Millett, and two daughters, Mrs. Lucy Clair Padelord, and Mrs. Myra Proudly, all of Jackson, Miss.

Brother Millett received a certificate indicating that he attended Sunday school at Capitol Street Methodist Church five Sundays in February 1920, a certificate that can be issued only three times in one hundred years.

An unusual fine-spirited Christian, a devoted husband and father, a loyal and true friend, a neighbor of the pioneer type, and a four-square citizen has gone. The wife, children, and the five grandchildren have a wonderful and comforting heritage left them, that which thousands do not have at similar times.

Glendale Methodist church at Jackson, Mississippi, will sorely miss this jovial, kind, and courteous member, who loved his church and was interested in it and attended its services until just before he joined the Church of the First Born! May we all so live so as to meet him at the Last Trump!

His pastor,

J. A. Wells.

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**BAPTIST WORLD ALLIANCE  
SUNDAY, 1934  
FEBRUARY FOURTH**  
A Message to the Members of Baptist Churches in all Lands.

I. One of the important innovations of the Baptist World Alliance is "Alliance Sunday," on which all members of our communion throughout the world unite in praise and prayer to our Father in Heaven, and we move towards an answer to the prayer of our Lord: "that they may be one."

The first Sunday of February has been for years "Baptist Sunday"—a symbol and a prophecy, presenting to our eyes the glorious image of the union of believers in faith and obedience to Christ, a union in faith individually professed and actively lived: "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all . . ." (Eph. IV. 4-6).

Let us,—O Brother Baptists of all the world—offer praise and thanks to our God and Father for the union of hearts and churches in close fraternal bonds.

II. In this period, when our task of Christian testimony is so trying and difficult, ought not all Baptists to unite in contrition and confession? We should recall the solemn collective confessions of the ancient people of God during their periods of trial. Let us read for example the prayers and confessions of Daniel IX, 3-19 and Nehemiah IX; and in the same spirit, Brother Baptists, let us confess our sins. The spirit of worldliness has penetrated too deeply and widely into our fellowship. The worship of Mammon has stained our conscience and marred our activity. Perhaps we have attached too much importance to numbers and to the power of money, and given secondary importance to spiritual values (which our Lord placed always first) resting our confidence upon methods adapted rather for worldly gain than for the advance of the Kingdom of God. Yes, indeed, brothers, we should confess our sins and humbly acknowledge: "O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day . . ." Remember that after confession the people of God recovered life and hope and received the holy privilege of giving the Redeemer to humanity. From their ranks came the "little flock" to which the Great Commission of Jesus was addressed: to carry the Gospel to all the world. This subject is one which should find rich expression in the prayers made "with one accord" (Acts II. 4-6) on our Alliance Sunday. The Lord grant us strength to take up with fresh consecration our mission in the world, in the spirit of the "little flock" of the Evangel and the heroic Anabaptists and Baptists of the Sixteenth and Seventeenth centuries, who "endured the cross, despising shame" . . . (Heb. XII, 2) and triumphed in Jesus Christ despite persecution and martyrdom. May the first Sunday of February become a day of happy reconsecration in every country under the guidance of our Lord: "Ye shall be my witnesses" (Acts I, 8); "Go ye therefore, and make disciples of all the nations baptizing them . . . teaching them! . . ." (Matt. XXVIII, 19-20). Let us realize that if we do not conquer the world for Christ, the world will conquer us.

III. Let us therefore offer thanks to God for all that He has permitted us to do for His cause; seek His pardon for our failure to realize the divine beauty of the Message confided to us; and entreat that during the coming year, our Lord will arouse our conscience and memory and reanimate our zeal in His service.

IV. In addition to these fundamental matters, let us ask of our Heavenly Father:

That His Spirit may descend upon the nations in this critical season, leading them to mutual understanding and solidarity.

That our persecuted brothers, and all who endure tyranny in any land may receive power and patience to stand fast, and that the hearts of their persecutors may be turned to understanding and goodwill.

That philanthropic and ecclesiastical institutions and missions in all lands may find in the devotion and self-denial of Christian man the means to their maintenance; and that the Holy Spirit may enable the preachers of the Gospel to be effective instruments in winning souls to Christ and edifying the churches.

That the Baptist World Alliance may be assisted from above in leading our people to a deeper realization of their true mission on earth, and that great blessing may attend the coming Fifth Baptist World Congress.

That the words spoken of the apostolic church may be applicable in the coming year in the experience of our own and all truly Christian communions: "The Lord added to them day by day those that were being saved." (Acts II, 4-7).

JOHN MACNEILL,  
President  
J. H. RUSHBROOKE,  
General Secretary,  
CLIFTON D. GRAY,  
Hon. Asso. Secy.  
ARISTARCO FASULO,  
Mem. of Executive.

Offices of the  
Baptist World Alliance,  
4, Southampton Row,  
London, W. C. 1.

**DOES THE BIBLE HAVE  
AUTHORITY TODAY?**  
Synopsis of a Chapel Talk at Oklahoma Baptist University  
By President W. C. Boone

In considering this question we shall answer it by laying down four propositions.

1. There must be some standard of authority in religion. Other phases of life have a final authority. Business has its weights and measures and other standards. Governments have their laws, constitutions and so on. Schools have their administration, their rules and their student traditions. All the sciences have their fundamental principles and their ultimate standards. Likewise, religion must have some sort of final authority.

Our age disregards authority and that is one trouble with the world today. Every man wishes to do that which is right in his own eyes. We have had much conflict, chaos and confusion. There are some things that are above us and beyond us. We need a standard of final appeal for morals and for conduct, for character and the life of the spirit. Conscience cries out for ultimate authority. It is reasonable that we should have such; without it our moral and religious life would be left in a fog of uncertainty. There can be no supernatural religion without authority.

2. Other standards of authority than the Bible are not satisfying or final. Today there are two other standards most commonly appealed to. The first is that of reason, or one's inner consciousness. According to this theory every man should be his own authority, guided only by his own inner light. It can be seen, however, that this leads to endless conflict; for example, the savage in Africa worships a fetich, a stick or a stone, while the Christian worships God in Christ. These are diametrically opposed to each other; although each may be sincere, both cannot be right. Another example is the case of Paul, who was once Saul the persecutor of the church, and later the Apostle of Christ to the Gentiles. At each time he thought he was doing right. His inner consciousness guided him in what he was doing. He was wholly sincere, but, of course, he was not right both times. Hence, we see that we cannot depend upon man's judgment as a final standard of conduct.

The other standard is that of the Church. This is the Catholic view. There are those who believe in the infallible church, which must be obeyed as the ultimate authority. But when history records the story of churches made up of fallible men making many mistakes, we see that the church cannot be the final authority. The illustration has been given of the difference between a clock and the sun. We go by the clock as long as it is correctly timed by the sun, but when the clock does not have the time of the sun, it does not give the true standard. So the church has authority only as it teaches what is recorded in the Bible. As some one has said, "The function of the church is ministerial and not magisterial." All standards of religion, except the Bible, are found to be unsatisfactory.

3. The Bible fulfills the requirements as the standard of authority in religion. This is so because the Bible is true. Its truth has been vindicated by discoveries of science, of textual criticism, by the commendation of Jesus Christ and by the test of experience. The Bible is the satisfying standard because it

is inspired of God. It bears testimony to itself and proves by the character of its contents and its effects on human life that God has spoken through its pages. We can say with Isaiah, "What saith the scriptures? This is the way, walk ye in it." Jesus constantly quoted the Bible as authority saying, "It is written." His mother said to the servants at the wedding in Cana, "Whatsoever he saith unto you do it." To say, "Thus saith the Lord," is satisfying both to the church and to the individual man.

Therefore, we should respect this authority. Treat it with intelligence: read it, study it, and know what it says. Treat it with reverence. Remember that the Holy Spirit is speaking. Let us listen and be guided by what He says. Treat it with confidence. Daniel Webster, a man of giant intellect, said once: "If we abide by the great principles taught in the Bible and make our legislation conform to the Divine standard, our country will go on prospering and to prosper. But if we and our posterity neglect its instruction and authority no man can tell how suddenly a catastrophe may overwhelm us and bury all our glory in profound obscurity." "The word of God standeth sure." Finally, let us treat it with obedience. There was a king once who had a scribe mark out the part of the Bible he did not wish to obey. One day the king called for the reading of a passage and the scribe said: "Sire, it is all marked out." That is the danger if we attempt to disregard or disobey or neglect any part of the Bible. We are in danger of disobeying all.

The only question for us ought to be: "Is it taught here?" If so, let us obey it. As the beloved disciple said: "Blessed is he that keepeth the sayings of the prophecy of this book."

"We should learn the fine art of plowing around stumps. They will soon rot out if left alone."

"The way to keep dogs from fighting is to get them after something large."

"What did you give baby for his first birthday?"

"We opened his money-box and bought the little darling a lovely electric iron."—Ex.

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**FROM GIRLHOOD UP**



Mrs. J. L. Broswell of 1003 Oak St., Mobile, Ala., said: "My daughter (picture left) became thin and very pale, had dizzy headaches, and was so nervous she was not able to attend school. She took Dr. Pierce's Favorite Prescription and looked and felt like a different girl. She developed naturally and is now enjoying the best of health." Sold by druggists everywhere. New size—tablets 50c, liquid \$1.00. Large size, tabs, or liquid, \$1.35. "We Do Our Part."



## The Children's Circle

MRS. P. I. LIPSEY

Not Only at Christmas  
Not only in the Christmastide  
The holy Baby lay,  
But month by month his home he  
blessed,  
And brightened every day.  
Each season holds its light divine,  
Its glow of love and cheer;  
For Christ, who lives for all the  
world,  
Is part of all the year.

—Mary Mapse Dodge

My Dear Children:

I am feeling quite pleased this week in having a new plan to propose for our B.B.I. work. Read Dr. Hamilton's letter below here, and you will immediately be interested in the young man of whom he speaks. The idea is that instead of giving our B.B.I. money to the Kindergarten work of the Baptist Bible Institute, we shall send each month a contribution to the expenses of Mr. Theodore Cormier. (I think that the *er* at the end of his name is pronounced like *ay* in *hay*.) It seems to me almost as if we were offered the privilege of helping a foreign missionary. Here is this young Frenchman, recently won to Christ, and now getting ready to teach his own people. Shall we help him? I have told Dr. Hamilton that we will, and I feel sure you will like to do it. Now, as to the money. Shall we say that we will try to send him at the close of each month as much as \$8.00, and more if we can? We haven't been giving as much as that to the BBI lately, but we can, if a whole lot of us will send something. I mean to watch, now and see who will be the first one to send a gift for the use of Mr. Theodore (th pronounced like t) Cormier! One, two three! Here you come! Of course, part of each Jeannie Lipsey Club dues goes to him. And that reminds me, we have a new J. L. Club today. Mary Nell Rayburn says she is going to try to send us one dollar every month of 1934, half for Orphans and half for BBI, and that is what a J. L. Club does. I think she is Club No. 14.

I am giving you today a short, happy note from a dear "Somebody," and it has in it a lovely lesson of contentedness, quietude of mind that will be good for you and me, if we can learn it. No. I can't tell you the name or place of this person, or even if he or she is a boy or a girl, gentleman or lady. Now don't beg, for I am very set on not telling it. But let us try to learn this lesson.

Much love from

Mrs. Lipsey.

Bible Study No. 1, January 11, 1934  
John, the Cousin of Jesus

Mary, the mother of our Lord Jesus, and Elizabeth the wife of Zacharias the priest, were cousins, so of course their little boys, Jesus and John, were cousins also. Elizabeth and her husband never had a little child, which was a great sorrow to Jewish people, but after a long time, when they were no longer young, Zacharias was told by an angel, as the priest was burning the sweet-smelling incense in the temple of the Lord, that a little son should be born to them, and that he should be named John. Zacharias was so surprised that he did not believe the words of the angel, so Gabriel, the angel told him that because he had not believed, he should be dumb; not able to speak, until the child should be born. We can imagine how happy Zacharias was, even though he could not talk as he went on home, thinking of this great blessing that was coming to him and his wife. When the little boy was born, all the women and kinpeople of Eliza-

beth came to say how glad they were that God had given her a little child, and when eight days afterward the time came to circumcise him these friends and neighbors, as the father still could not speak, were about to call him Zacharias, after his father. But Elizabeth said, "No, no! he's named John." They replied, "Why, you haven't any kinfolks of that name." So they made signs to his father, to ask him what the baby should be named: he asked for a writing tablet, and wrote on it, "His name is John," to the great surprise of all. But as soon as he had written this he found his speech had come back, and he began to praise God.

When John was a man he was called John the Baptist because he called people to turn away from their sins, and baptized them in the River Jordan. He also taught about the Lord Jesus.

—O—  
Mrs. P. I. Lipsey,  
Clinton, Miss.

Dear Mrs. Lipsey:

In thinking of the Children's Circle, I am wondering if the young people would be interested in helping a young Frenchman. His name is Theodore Cormier. He is having a very hard time making his way and is one of our best young men. He comes from the French territory and from Acadia Academy, and there is a most interesting story concerning his mother and the family.

It seems that the mother attended a funeral service conducted by brother Lucien Smith and heard the Bible read, and as a result she was led to read the Bible for herself and to win members of her family to Christ. Theodore Cormier is the youngest son from that family, and is now a student at the B.B.I.

You can let me know about this, and it may be all the more interesting to your circle of young folks to realize that they are helping a French student who works here in the city and who is also preaching at Maringouin.

Thanking you for the \$5.00 just received, and wishing for you and all dear to you the best New Year, I am

Yours sincerely,  
W. W. Hamilton.  
—O—  
Christmas Day

Dear Mrs. Lipsey:

Isn't it a lovely day for Christmas? I know you are enjoying it if your children and grandchildren are there. Going home for Christmas is grand, I think. I have had a nice, quiet day here. Santa was kind and I am happy. Thank you for the sweet picture and the lovely 'kerchief. I shall enjoy them, I know. My tiny tree glitters and winks at me, and altogether, 'tis a fine day.

I'm still reading "our" columns in the Record.

With love and best wishes,  
"Somebody."

—O—  
Olive Branch, Miss.  
Dec. 31, 1933.

Dear Mrs. Lipsey:

We hope you had a nice Christmas. We did, for Santa Claus was good to us and so were others. We had six new dolls added to our family—two were babies, so we are real busy. I, Margaret, got a little piano and I give music lessons to the dolls and Fannie Mae teaches them to sing.

We are sending you Jeannie Lipsey Club No. 1 dues for December and hope the New Year will add more clubs to our number.

With love,  
Margaret E. Henley,  
Fannie Mae Henley.

How nice to hear from you both, Margaret and Fannie Mae! Yes, I had much kindness from Santa Claus and his helpers, a good many of them on Christmas Day. Do you notice that we have a new Jeannie Lipsey Club this week? So grateful for the dues.

—O—  
Grenada, Miss.  
Dec. 30, 1933.

Dear Mrs. Lipsey:

I would like to join your children's circle. I am a little girl 7 years old. I go to school, am in the third grade. My brother goes to Mississippi College; his name is Harry Rayburn. I am sending you one dollar, fifty cents for the orphans and fifty cents for the B.B.I. girl. I am going to try to send you one dollar every month in 1934, this one is for January.

Wishing you a happy New Year.

Your friend,

Mary Nell Rayburn.

I'm so glad to hear from you, Mary Nell. I know your brother in Mississippi College: he stays at the Mississippi College Hospital, doesn't he?

It is fine to have this fine promise from you for each month in the year. Did you know that that is exactly what the Jeannie Lipsey Clubs are doing? If you wish you may call yourself Jeannie Lipsey Club No. 14. If you like you may get others to be with you in this

club, but that is not necessary. Thank you so much.

—O—  
Leland, Miss.  
Dec. 30, 1933

Dear Mrs. Lipsey:

I am enclosing \$2.00 for Jeannie Lipsey Club No. 9 dues for Dec. 1933.

Wishing you and the Circle "A Happy New Year." Love,

Mary Adelyn Milam.

Did you have a happy Christmas, Mary Adelyn? I hope you did, and that the New Year will be very kind to you and Mother. I send you my love, and thanks for the "dues." Did you ever get any other members for your club?

### NEWTON NURSERIES Newton, Miss.

Fruit trees, Ornamental shrubs, Roses, Vines. Write for prices. Forty-fourth year. Established 1890.

### "What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

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C. S. Wales, Blue Mountain, Miss.



## Why Children's Colds Are Best Treated Externally—

A child's stomach is delicate, and constant dosing often leads to a digestive upset. Besides, internal dosing is "indirect" treatment for a cold. Too often it does actual harm—spoils appetite and lowers body strength when it is most needed to resist disease.

It is for these reasons that mothers—the world over—prefer Vicks VapoRub, the modern method of treating children's colds... *externally*. It can be used freely

—and as often as needed—even on the youngest child. Absolutely safe—and its

medication goes *direct* to the seat of trouble! Two generations of mothers have proved Vicks VapoRub best for children's colds.

Just rubbed over throat and chest at bedtime, VapoRub acts through the skin like a poultice or plaster, "drawing out"

tightness and soreness. At the same time, its soothing medicated vapors are released by body-heat and inhaled *direct* to irritated air-passages. The child relaxes—sleeps

soundly and often by morning the worst of the cold is over.

**VICKS  
VAPORUB**

### To PREVENT many Colds



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### Follow Vicks Plan for better CONTROL OF COLDS

Millions now have fewer colds, milder colds, shorter colds—by following Vicks Plan. In thousands of clinical tests, under medical supervision, the Plan has reduced remarkably the *number* and *duration* of colds—has cut their dangers and expense. The Plan provides proper medication, at the proper time, for every type and stage of a cold. (Full details of the Plan in each Vicks package.)

### ... To END a Cold sooner



**VICKS VAPORUB**



## Seminary Makes Fine Start In New Year

By G. S. Dobbins

The Southern Baptist Theological Seminary begins the third quarter and the New Year with a spirit of marked optimism. Attendance is almost up to average of past years, and throughout the session the students have manifested a most gratifying earnestness and spiritual enthusiasm. It is not too late for students to enroll for the remainder of the session.

The "first fruits" of the Hundred Thousand Club are beginning to come in, and indicate what may be the result if the movement is carried on to success. The indications are that even on the present basis of enlistment in the Club the Seminary will receive about \$3,000 a month. This cuts off \$180 a year interest—enough to put a student through school for an entire session! With the Club built up to full

strength; the institution will be debt-free in five years. The same result will of course be achieved for Home and Foreign Missions, and for the other Seminaries—surely a consummation devoutly to be wished!

The Seminary stands for the whole Cooperative Program, but it seems obvious that receipts from this source hold out no hope for payment of our debts. Let us free our Southwide Boards and institutions of the incubus of debt through voluntary and "over and above" support of the Hundred Thousand Club, and within a few years Baptists can make the greatest forward step in our history. The Cooperative Program and the Club should mutually reinforce each other to this great end.

### THE BOOTLEGGER

We note with considerable surprise that the administration at Washington is advocating a low tax on liquor on the theory that cheap liquor will prevent bootlegging. If the bootlegger was a product of national prohibition, as the liquor interests would have us believe, the lawmakers would perhaps be justified in experimenting with low taxes and cheap liquor; but bootlegging and other forms of illicit retailing existed prior to the adoption of the Eighteenth Amendment and were often found in competition with the open saloon. In those days the federal tax on distilled liquor was the same as now, \$1.10 on the gallon and whiskey could be purchased from \$2.00 per gallon up.

It will be remembered that in Mississippi prior to the adoption of statewide prohibition the illegal traffic in liquor was carried on not only by the bootleggers and blind-tigers, but also by the gallon houses, places licensed to sell by the gallon, but which often sold by the drink and quantities less than a gallon in competition with the saloons and in violation of the law. Cheap liquor has never entirely eliminated the unlawful dealer and we do not believe it ever will; the profits of the traffic are too alluring; but it will increase consumption by encouraging more people to drink.

In this connection we quote with approval the closing paragraph of a letter addressed to the New Orleans Times-Picayune by Mr. L. R. Collins of Jackson, Mississippi, under date of December 31, 1932:

"Congress is soon to convene, and one of its major tasks is going to be to pass some kind of a law governing the liquor traffic. The law it passes will be violated just as was the last law, for we are dealing with the same class of violators that this government has been contending with long before Volstead was ever heard of—a class of violators that respects no law, plays the game for the money that is to be made, and believes 'his personal

liberties' consist of the right to swim regardless of how many might drown. The liquor consumers are going to continue to get their supply through this channel."

We note with regret that there will be an effort made during the present session of the legislature to repeal the state prohibition laws and legalize the sale of beer and wine under a low license tax, so that these beverages can be purchased as easily as soda water. If this measure should pass the beer and wine parlors will in most cases become dispensers of hard liquor, regardless of whether its sale be legalized or prohibited.

OBSERVER.

### SARDIS

Worshiped with Sardis saints 1st Sunday of New Year: Damp cloudy day. S. S. 190 enrolled, 165 present. 19 classes, 8 had 100 per cent present. Special mention was made of Mrs. S. B. Cooper's class: 14 enrolled; 100 per cent present, 100 per cent on time, 100 per cent studied lesson, 100 per cent Bibles, 100 per cent offerings, 100 per cent attend church.

Evening. Storm threatened and turning cold. B.Y.P.U., 91 enrolled, 78 present.

Fair congregations and good attention morning and evening: Preaching calculated to cause unbelievers to believe and believers to be careful to maintain good works.

"I have no greater joy than to hear that my children walk in truth." In good hope behind the Blood.

R. A. Cooper.

### IN AGAIN OUT AGAIN

I spent a few days in the Baptist Hospital, Jackson, and was treated by Dr. Wall, who is a Baptist deacon. Superintendent Alliston and his helpers have things in order. I never heard an angry or an ugly word. The nurses were all that any one could wish and then some.

Sister Lackey moves among the sick like an Angel of Mercy. I saw the room where brother J. P. Wil-

liams fell into his last sweet slumber. The preachers brought prayers and flowers. Had 21 prayers in my room one day. A Mr. Crawford occupied a room near me and it was my pleasure to pray with him and he told me as soon as he got home he would unite with the church.

Yes, the Hospital is doing a fine work and here is my hand and heart and my pocket book.

J. H. Lane.

BR

### CHICORA B. Y. P. U.

The BYPU of Chicora gave a "pageant" on December 24 with most all of our members taking part in it. All characters were good and did fine.

We had a large crowd, every one, young or old, seemed to have enjoyed it.

It was directed by one of our adult members, Mrs. Hubert Rogers.

Our BYPU is progressing nicely. We organized in May 1933. We took the Study Course in September under the direction of our dear pastor, Rev. R. G. Joiner. There were fourteen who received diplomas, we were thrilled over them.

The union is growing fast. Every one is working hard for the Standard of Excellence, which we hope to meet soon.

We have three unions organized here, and all are working to see which will have the best union.

We wish every BYPU in Mississippi "good luck" through this year.

Rubye Lee Fail,  
Cor. Secty.

BR

Last Sunday, the first Sunday of the new year, was very fine day in our church. All classes and departments of the Sunday school reported a full attendance. Secty. H. J. Ray reported at the general assembly, a steady increase in attendance and in contributions in all departments for the past two years. At the eleven o'clock preaching hour we had a full house and four additions to the membership. At Deacons' meeting at 1:30 P. M. it was recommended to definitely lay plans for the installation of a new pipe organ at a very early date. We had fine attendance at the evening hour and observed the Lord's Supper at the close of the service.

Cordially,  
Jno. H. Hooks.

## Help Kidneys

### Don't Take Drastic Drugs

You have nine million tiny tubes or filters in your kidneys which may be endangered by using drastic, irritating drugs. Be careful. If poorly functioning kidneys or bladder make you suffer from Getting Up Nights, Leg Pains, Nervousness, Stiffness, Burning, Smarting, Acidity, Neuralgia or Rheumatic pains, Lumbago or Loss of Vitality, don't waste a minute. Try the Doctor's prescription called Cystex (pronounced Siss-tex). Formula in every package. Starts work in 15 minutes. Soothes and tones raw, irritated tissues. It is helping millions of sufferers and is guaranteed to fix you up to your satisfaction or money back on return of empty package. Cystex is only 75c at all drug-gists.

### SUNDAY SCHOOL ATTENDANCE JANUARY 7, 1934

Jackson, First Church	904
Jackson, Calvary Church	1,007
Jackson, Grif. Mem. Church	486
Jackson, Davis Mem. Church	487
Jackson, Parkway Church	175
Jackson, Northside Church	73
Meridian, First Church	733
Brookhaven, First Church	578
Columbus, First Church	738
Clarksdale Baptist Church	358

### BYPU ATTENDANCE JAN. 7

Jackson, First Church	132
Jackson, Grif. Mem. Church	187
Jackson, Davis Mem. Church	195
Jackson, Parkway Church	62
Jackson, Northside Church	32
Brookhaven, First Church	198
Columbus, First Church	206
West Point, First Church	144
Clarksdale Baptist Church	133

Now another "expert" speaks, this time an expert in playing "bridge," if you know what that is. He says, "Americans cannot drink and play good bridge at the same time." And yet we have a few muddle headed mutton heads who insist that one may drink beer and run the Mississippi legislature at the same time.

Brother H. L. Carter has resigned the pastorates at Lyon and Jonestown in Coahoma County to accept a call to Halls, Tenn., where he succeeds O. W. Taylor, now editing The Baptist and Reflector. We are sorry to lose brother Carter from Mississippi where he has built a home in the hearts of our people, but the call to his native state was too strong for him to resist.

"I do not care if a preacher is green, so he does not shrink with the green on."

"Self-serving preachers soon play out and leave the burden on others."

## Texas Religious Book of-the-Month Selection for January 1934

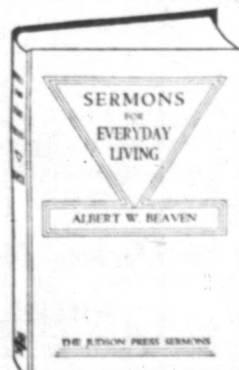
### Sermons for Every Day Living

By Albert W. Beaven

President of Colgate-Rochester Divinity School, and president of the Federal Council of the Churches of Christ in America. The author of "The Fine Art of Living Together," as well as many other popular publications in recent years.

"I have just read one of the best books for Christians and ministerial students and for any one who is distressed about the troubles incident to human life. Dr. A. W. Beaven's SERMONS FOR EVERYDAY LIVING. The last three chapters are especially fine. Dr. Beaven does not tell us that we can conquer the difficulties with which life is fraught, but he does indicate how we may use them for the good of man and the glory of the Lord. I have urged the ministerial students in Howard Payne College to read it for their own spiritual improvements."—M. E. Davis, Biblical Literature, Howard Payne College.

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## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### RE-READ LAST WEEK'S BYPU DEPARTMENT IN THE BAPTIST RECORD!

If you have not acted upon the suggestions given last week in the Record regarding the getting ready for the campaign for Home and Foreign Fields, re-read our department and get an additional urge. We want Mississippi BYPU's to lead in this campaign and we hope every union in the state will cooperate. Remember the union is to receive 25% of the subscription price if as many as five new subscriptions are gotten. We confidently believe that every BYPU in the state can get five subscriptions if they really go after them. Mississippi's quota is 3,000 and we want to reach that and more. Write for details.

### IF WE SHOULD BUY THE BOOKS WHAT?

In that Missionary Reading Course: If the State BYPU Department should buy the books would you like to join a club of twelve unions each paying six dollars for the entire year with the privilege of having five books each month for the members of the union to read? This would mean that the union would have sixty books during the year, five each of twelve different books, making it possible for the entire union to read twelve books during the year for a net cost to the union of six dollars plus a few cents each month mailing cost of the books. If interested write the State BYPU Secretary.

### BAY SPRINGS CARRIES ON IN GREAT WAY

Word comes to us from an interested member of the BAU of Bay Springs that all the BYPU's are doing splendid work with renewed zeal and interest week by week. The Intermediate union has grown to where they really need to be divided making two Intermediate unions. Bay Springs was the meeting place of the Associational BYPU at its last meeting December 10th and in every way is backing the program of the Associational organization.

### LEFLORE COUNTY LAUNCHES EXTENSION PROGRAM

The Leflore County Associational BYPU although only a few months old has begun a work of extension that will mean that very soon they will have a BYPU organization in every church in the association. Their first extension work is the organization of Senior unions. When all churches have been organized they will give their attention to the other departments. Miss Allene Jacks is head of the extension work and is enthusiastic as she leads in this progressive march.

### WINSTON COUNTY ASSOCIATIONAL BYPU TO MEET JANUARY 21

Mr. V. V. Walters, president of the Winston County Associational BYPU announces their next meeting to be January 21, with the Murphy Creek church. This will be an afternoon meeting and all unions in the county are expected to have a large delegation. The work of the association goes forward in a splendid way. The association is divided into several districts and the districts are having their regular meetings. Recently district four met at Ellison Ridge and had an attendance of 185 who enjoyed a good program, and thus upon the wings of interest the work moves forward.

Mississippi friends of Miss May Detherage will be glad to know that she has accepted a position as Student Secretary in a college at Morehead, Kentucky. We are interested in Miss Detherage for several reasons, first she is capable and worthy of this opportunity of large service, then she is a close friend of our friend Cecelia Durscherl—Mrs. H. A. Miley—and then she took her college work at Mississippi Woman's College. We are glad to know that this opportunity for service has opened to Miss Detherage and our prayers will be with and for her as she enters upon this new task.

### ITAWAMBA COUNTY ORGANIZES

On the 9th of December a group of BYPU members from over Itawamba County met with the Ful-

ton church and after a splendid program which included lunch furnished by the Fulton church the Itawamba Associational BYPU was organized. The officers elected were, President, Miss Beatrice Senter; Vice-President, Mrs. J. T. Pitts; Secretary-Treasurer, Miss Lois Harrison; Chorister, Miss Celia Frances Dunaway; Pianist, Miss Mildred Senter. These officers will find in response to their challenging situation a number of churches and young people that will respond to their leadership.

We are glad to welcome into our circle several new unions. The Bowen Memorial Baptist Church, Harrison County, has organized an Intermediate union. The Union Church, Montgomery County, has organized a Senior Union. Good Hope church in Panola County has organized a Senior union. Each of these unions have splendid officers and we hope to be able to list them with the other A-1 BYPU's for Mississippi this very first quarter.

Mr. Director what about starting the new year by starting that BAU you have been expecting to organize? You need only a few to start with. It will grow if you get one person that can serve acceptably as president.

Mr. Pastor you will find that a good BAU will solve most of your BYPU problems for you and you can have a good one if one capable adult can be sold on the matter. Try your salesmanship.

### SOUTHERN YOUNG PEOPLE HOLD GREAT CONVENTION

Third Southwide BYPU Conference has excellent attendance and splendid response.

By Edwin S. Preston,  
Georgia BYPU Secretary

Well over two thousand young people from eighteen Southern states gathered in the War Mem-

orial Auditorium at Nashville, December 27-29, for the Third biennial conference of Southern BYPU's. Coming as they did from young people's organizations in local churches, these friends, young and old, brought with them an enthusiasm and high purpose that were contagious.

There was every evidence of a fine response of the young people to the superb program planned by J. E. Lambdin of Nashville, Secretary and Editor of the BYPU Department of the Sunday School Board, under whose auspices the meeting was held.

The program of this youth gathering was built around the theme, "Christ, Our Authority," and the scripture "He Must Reign" (I Cor. 15:25). On Wednesday the thought for the day was "He Must reign in our lives," with the whole program challenging the young people to make Christ Lord of their lives. The second day the thought developed in the program was, "Christ must reign in our training program." Better methods and a correct relation of the individual church member and the unit organization of the church to the church as a whole was brought out. Missions in every phase was given the right of way all day Friday, closing with the message, "Crown Him Lord of All" brought by Dr. George W. Truett of Dallas, Texas.

Nashville Entertained Excellently  
Nashville was ready for the Southwide BYPU Conference when the hundreds of young people from all over the South began to arrive Tuesday afternoon and Wednesday morning. Local entertaining plans were under the general direction of Andrew D. Tanner, Director of the Nashville Associational BYPU. Each state was housed in one of the leading hotels of Nashville.

The devotional periods during the Conference were one of the most delightful features. John Hoffman of Atlanta directed the music, while

# INSPIRATION...

Progress, enlargement, and efficiency are based on inspiration. Greater attendance, greater progress, and greater efficiency in church work are predicated upon the inspiration of preaching, teaching and singing. A singing church is a magnetic power in the community



Religious leaders are swinging away from the use of meaningless songs and demanding hymns and gospel songs of real character. What better investment can be made with the Lord's money than a purchase of a song book to improve religious meetings, making for progress, enlargement, and efficiency.



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Miss Ruth Anita Powell of Memphis and Mrs. Florence Conner Hearn of Nashville played the two grand pianos. Miss Willie Dee Willian of Stetson University, Deland, Florida, brought the scripture lesson. Miss Louise Hose of Carson-Newman College, Jefferson City, Tennessee, played a violin obligato and the Bellevue Girls' Quartet of Memphis contributed to the devotional period with their well chosen hymns.

#### Secretary Lambdin Presents Year's Program

Secretary J. E. Lambdin presented the program for 1934 Wednesday morning after the Sunday School Board Secretaries had been introduced by Dr. I. J. Van Ness, Executive Secretary of the Sunday School Board. Mr. Lambdin sketched the program of activities for the year ahead with special emphasis on the efforts of BYPU members in connection with the Baptist Hundred Thousand Club and Home and Foreign Fields. Mr. Lambdin concluded with a challenge to the BYPU of the South to make this new year an even more glorious one for the work of God. Dr. Harold W. Tribble of Louisville, Kentucky, spoke on the keynote of the Conference, "Christ, Our Authority," a message that will be remembered as one of the best of the meeting.

"Young People and Alcohol" was the theme of two addresses Wednesday afternoon, one by Dr. John L. Hill and the other by Dr. Julius Gilbert White, both of Nashville.

#### Practical Conferences Featured

The conferences Wednesday afternoon on "The Christian's Use of Leisure Time" marked the first of a series of simultaneous conferences during the morning and afternoon sessions of the meeting. Thursday morning and afternoon this conference time was given over to the presentation of plans and methods for BYPU work. Friday morning the Hundred Thousand Club was considered, while on Friday afternoon the theme for these Conferences was "Missionary Plans for 1934," and the groups met as state units.

Secretaries in charge of State BYPU work throughout the South, and other BYPU workers were among the conference leaders and counselors in the Method Conferences Thursday morning and afternoon, and assisted in other ways throughout the Conference program. Each state had a commendable delegation to attend this greatest of all Southern BYPU gatherings.

Dr. C. Oscar Johnson of St. Louis, Mo., was the closing speaker of Wednesday night's session and of the morning session Thursday. His subject Wednesday night was, "Christ is Sufficient," while Thursday morning he spoke on "Christ takes a Church Inventory." These addresses were presented in the characteristic manner of Dr. Johnson and were outstanding periods of the meeting.

Other speakers Wednesday included: Dr. T. B. Maston, Dr. J. M. Price, Dr. P. W. James, F. H. Leavell, and Dr. E. A. Tibbs, Mrs. J. O. Williams and Dr. E. H. Westmoreland.

#### Training is Emphasized

Associational work was the subject of addresses and was considered in conferences Thursday morning. Several associational officers were heard in a Symposium telling of the challenging opportunity in this field.

College BYPU work was presented by Chester Swor of Mississippi Thursday afternoon. Following the conferences on methods at this session, Mrs. J. E. Lambdin of Nashville, Tenn., conducted the Southwide Intermediate Sword Drill Contest which resulted in Miss June Merritt of Exchange Avenue church, Oklahoma City, Oklahoma, being adjudged the South's Master Swordsman, and Miss Nellie Jim Durden of Calvary Church, Birmingham, Alabama, scoring second.

#### Dr. Van Ness Honored

A "Double Seventeen Dinner" was held Thursday night at the Andrew Jackson Hotel honoring Dr. I. J. Van Ness, who has been connected with the Sunday School Board for thirty-four years. Seventeen of these years he has served in an editorial capacity, while in these past seventeen years he has directed the work of the Board as Executive Secretary. This was an outstanding occasion, attended by leaders in every walk of life, including civic leaders of Nashville and denominational leaders of the South, together with many of the delegates to the BYPU Conference. Speakers at the occasion were Dr. George W. Truett of Dallas, Texas, Dr. W. F. Powell and Dr. Hight C. Moore of Nashville, Tenn., and Dr. Carter H. Jones of Murfreesboro, Tenn. Dr. Powell served as toastmaster. Dr. Moore presented a book of personal messages of appreciation to Dr. Van Ness.

One of the most interesting periods and addresses of the Thursday sessions was the address on "These Twenty-five Years," in which Secretary E. E. Lee told of his work in the twenty-five years of service as BYPU Field Secretary of the Sunday School Board. Dr. Van Ness presented Mr. Lee with a diamond studded BYPU emblem as an expression of appreciation for these twenty-five years of remarkable service.

Dr. M. E. Dodd of Shreveport, La., President of the Southern Baptist Convention, delivered a message Thursday evening on "Our Southern Baptist Tomorrow." Dr. Dodd's message, presented with his characteristic vigor, brought this day to an inspiring close.

The other speakers Thursday were: Mrs. Sadie Tiller Crawley, Dr. I. J. Van Ness, Auber J. Wilds, O. K. Badford, George F. Elam, J. P. Edmunds, T. C. Gardner, W. D. Hudgins, E. J. Wright, Davis Cooper, T. H. Farmer, W. A. Harrell.

#### Missions Stressed Friday

Missions was given the right of way throughout the day Friday. Dr. Frank Tripp of St. Joseph, Mo., presented the Hundred Thousand Club, and following this five simultaneous conferences were held on how this plan may be made fully successful. Dr. John R. Sampey of Louisville, Ky., and Dr. Charles E. Maddry of Richmond, Va., spoke at the close of the morning session.

Speakers during the afternoon were Dr. J. B. Lawrence of Atlanta, Dr. W. F. Powell of Nashville, and Edwin S. Preston of Atlanta. State delegation meetings to discuss missionary plans for 1934 closed the afternoon session. R. Elton Johnson of Girard, Alabama, and Dr. T. W. Ayers of Atlanta were heard in two addresses Friday night which gripped the hearts of all. Mr. Johnson spoke on the subject, "We Want To Go," telling why he and the other volunteers for missionary work want to go to the foreign fields. Dr. Ayers held up the challenge to the folks at home as he spoke on the subject, "Let's Do Something About It."

Messages were heard Friday from the following speakers also: Dr. G. S. Dobbins, and Dr. P. E. Burroughs.

#### Closing Night's Session

Dr. George W. Truett of Dallas, Texas, speaking on the subject, "Crown Him Lord of All," brought to a mighty close what has been adjudged by many to be the best of the three Southwide BYPU Conferences held thus far.

#### Other Interesting Features

Visits to the Baptist Sunday School Board and personally conducted tours through the great plant with all its editorial, promotional, printing and mailing operations, were among the most enjoyable privileges that the delegates to the Conference had. Many availed themselves of this privilege and had a warmer appreciation for the great place that this Board has in all our denominational life.

Radio Station WLAC and Radio Station WSM contributed generously of their time in permitting the broadcast of the Conference program and some of the feature speakers and musical numbers through the meeting. Many friends throughout the South were appreciative of this courtesy which permitted them to enjoy the program even though they could not attend in person.

The daily press of Nashville interpreted the Conference in harmony with the ideals of this organization of Christian youth and gave generous space to the messages and proceedings throughout the three day sessions, as well as editorial commendation of the expressed aims of the BYPU organization.

#### Exhibits Were Helpful

Aubrey Hearn, Associate Secretary in the BYPU Department, was General Director of Exhibits. He was ably assisted by Mrs. J. E. Hart, Mrs. Elizabeth Allen, and Emmett Golden, BYPU Director of First Church, Macon, Georgia. The exhibits were located in the front halls of the auditorium, first and second floors. There were a number of BYPU Exhibits, Missionary Exhibits, and a fine display of books. Miss Thelma Brown, of the Baptist Sunday School Board, was in charge of the books.

Mr. W. A. Harrell, Associate Secretary of the BYPU Department, assisted in the general planning and contributed in the conference periods. Mrs. Frances Hart and Mrs. Elizabeth Allen made excellent contributions in the preparations for this great meeting.

The Nashville General Committee did splendid work. This committee included: Andrew D. Tanner, General Chairman; Herman L. King, Associate General Chairman; Hotel Accommodations and Return Railroad Reservations, Miss Mary Browning, Radio; John B. Beckett, Publicity; Mrs. Keith C. Von Hagen, Badges and Registration; Miss Verda Von Hagen, Booths and Information; Miss Sibyl Brame, Welcome; Emerson Keaton, Telegrams, Telephone and Postoffice; Miss Margaret Thompson, Ushers; Herman Burns, Building Decorations; Miss Elizabeth Preston, Headquarters; Jesse Hunt, Automobiles; Keith C. Von Hagen, Exhibits, Posters, Meeting Places; Miss Gertrude Brown, Hospital and First Aid; Joe Duff, Finance; Wm. Hall Preston, Adviser.

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"My daughter Leona is a stenographer and switchboard operator. She was nervous and weak and often had to stay home from work. Never cared to go anywhere, lost her appetite and always had headaches. Your Compound helped her wonderfully. She is more peppy and can work now every day."—Mrs. B. Trommer, 2520 W. Juneau Ave., Milwaukee, Wisconsin.

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VEGETABLE COMPOUND

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## PUBLIC SENTIMENT AND THE HOLY SPIRIT

The two mighty factors in the world are public sentiment, and the living, moving, acting and powerful Spirit of the living God. History reveals the fact that these mighty, if not the mightiest factors known to man have ever been in opposition to each other.

One of the terrible indictments that Jesus made is bound up in the words, "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." Matt. 5:10-12. The prophets of God were men who were "moved by the Holy Spirit." Their messages were God-given messages, even the messages of God to His people. Their messages were warnings and rebukes to man, and they were unpopular, and these righteous men were made to suffer for their fidelity to God, and while these beatitudes are of great comfort to the servants of God, they are a terrible indictment to the world for its treatment of the servants of God.

Public sentiment may be termed the popular mind, or the predominant trend of thought, feeling and inclination of people. That which represents the majority.

Public sentiment is not a fixed thing, but is continually changing, as the masses of the people are swayed by feeling or experiences, or inflamed and insensated by powerful leaders. The most striking illustration of all is the treatment that Jesus received. The chief priests, scribes and elders among the Jews created a sentiment against Jesus, they turned the people against Him, and in a sense the crucifixion was an expression of the tumult they had raised against Jesus. Jesus who was the expression of God's love, truth and will.

O may we see the wisdom and truth in God's word as it says, "There is a way which seemeth right unto man; But the end thereof are the ways of death." Prov. 14:12.

May we hear again, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. And He, when He is come, He will convict the world in respect of sin, and of righteousness, and of judgment." John 16:7-8.

Some time ago the sheriff of Lauderdale County appeared before the General Pastors' Conference, stating that he came to us for advice and help. There is no more sincere and conscientious man among us than Brice Stephens, our good sheriff. He stated to us that his greatest handicap in law enforcement was the tremendous sentiment against law enforcement, and appealed to us to do all that we could to help to create a sentiment for law and order. This condition is not peculiar to us in Lauderdale Coun-

ty, but it is prevalent everywhere. His remarks about immorality were also striking, and stirred our moral conscience. We are all sadly blind to many things that we should see.

I have said these things in order to raise the questions, Where does the fault lie? Who is to blame?

May we review some interesting historical facts, and let some striking incidents stir our very souls. Things have to be very plain for me to see them, but I am sure that I see some things that should make all of us to think, and pray most seriously, and act most carefully.

Back about fifteen years ago God gave to America the greatest opportunity a nation or people ever had. He poured into America vast riches. He opened the eyes of Christian America to the religious needs of the world and the Baptists launched their \$75,000,000 Campaign. Our Methodist brethren their Centenary Movement. Our Presbyterian friends did a similar thing. In fact nearly every evangelical body launched a worldwide missionary movement. Missionaries were needed, and God called some of our choice men and women and they responded most courageously. God opened to America a door into every nation, and the poor hungry hearts of the heathen in every land heard gladly the "Word of Life." Yes God gave to America a chance to evangelize, and mold the religious thinking of the world. Shall I say it? WE FAILED.

May we make another observation. God used America in turning the tide of the world war. When the powerful German army was driving all before it, America leaped to the emergency and turned the tide.

Look again and you will see a man whom God seems to have raised up to meet the world's greatest emergency. Here in America, that noble soul and inspired mind conceived a plan upon which the warring nations could agree, and he, the immortal Woodrow Wilson, gave to the world his "Fourteen Points" which stopped the flow of rivers of human blood, and all the world lifted its voice in gratitude to our great "War President."

That same mind saw that the only hope for permanent peace lay in the "League of Nations", which would have given America an opportunity to become the mightiest national influence in all the earth. And with American religious forces molding the religious thought of the world, and her political forces shaping and molding the sentiment of the nations this old world could have been saved much distress, many heartaches, and much suffering. BUT WE FAILED.

I know that I will be criticised for my remarks upon the League of Nations, for I am sure to be misunderstood. I know that it was faulty, but when America withdrew, it seems to me that we lost the greatest opportunity we ever had to lead in shaping the destiny of the nations.

Now, keeping these things in mind let us look again. Ever since the breaking down of our great missionary enterprises, because of the lack of support on the part of

our Christian people. Ever since our nation rejected the plan and hope of our great President and martyred him, there has been turned upon America all the combined powers of the nations of the earth, which have preyed upon our American ideals both Christian and governmental, until today we find ourselves in the throes of an un-American sentiment, which is undermining our social order, preying upon our national policies and hindering the advance of the forces of righteousness. The laxness in morals is not in keeping with the high ideals of morality of our sainted forefathers and mothers. How can our statesmen quote Washington, Jefferson, Henry, Madison and the others when they are arguing for the things which they opposed with all their noble powers? With all these damnable alien influences the reverse sentiment against prohibition is not American, but is foreign to American ideals, and when you hear one decrying our prohibition laws, you will find that he is merely passing on ignorantly, the unAmerican propaganda against not only prohibition, but every sacred American ideal and principal.

Look again, and you will see the European war debt becoming more and more serious, and our national officials exercising the greatest care lest serious complications arise. (They need our earnest prayers). What might happen if the foreign countries dupe America into the absurd delusion of drinking itself back to prosperity, while they, using our nation's money building a mighty army and navy. IN THE NAME OF ALL THAT IS HIGH AND HOLY MAY WE WAKE UP. Unless the influences are arrested and turned tragedy is sure to ensue.

WHAT IS OUR ONLY HOPE? Not only our own hope, but the hope of the world? OUR HOPE IS THE SPIRIT OF THE LIVING GOD. Public sentiment swings from one extreme to the other. God's will and purposes comprehends the sweep of the ages. Nations have ignored Him and are all but forgotten in ruins. Men have ignored Him, and even dared defy Him and their names are covered with shame. He is Supreme.

God teaches man through lessons of experience, and now shall we defy Him, and His eternal will, and fail to heed the teachings of the HOLY SPIRIT, while we close our eyes and reason to the experiences of all those who have forsaken Him until we find ourselves in the throes of dire calamity and terrible tragedy?

O may we listen to the voice of the teacher of God, even the HOLY SPIRIT as He speaks to our hearts, enlightens our minds, and imparts to us all strength and courage to unitedly throw ourselves against the greatest tide wave of sin which is effecting our national, social and religious life, and led by the never failing Spirit of our God turn the damning tide of unrighteousness and in His name and strength save our land, yes, the world from ruin.

## DOCTOR CODY'S DREAM

They were considering the report on the Ministerial Relief and Annuity Board. (It was all in my dream. But it was marvelously vivid.) Almost all the speeches, of course favored the report. But after while a brother, (not exactly opposing), got up and quoted—"Trust in the Lord and do good! so shalt thou dwell in the land, and verily thou shalt be fed." the words were not exactly applicable. But they seemed to carry the implication that the denomination need not be providing for its ministers, for if these ministers trusted the Lord as they should they would certainly be provided for by a good providence. Other passages were quoted—those that told the ministers to go forth without script, or purse. Some brethren were pleased with this turn of the discussion. Others were quite perplexed. They hardly knew what to say.

At that very moment a Stranger came down the aisle. A great hush fell on the audience. By some instinct the brethren knew who He was. He seemed tired beyond measure. He took for granted that they did know who He was, and without any word of introduction or any reference to what had been said, spoke only a few words. He said—"I express my appreciation of what you are doing for my ministers. Only yesterday I called them into my service and sent them forth on their work. I saw they were somewhat perplexed as to their support on such a mission. It was very natural. And I assured them—'And verily thou shalt be fed.' They took my word for it and went forth. When I gave them that promise I was thinking of you and my churches. I knew you would love them and provide for them. Again let me tell you that I appreciate what you do for my ministers. Continue this work of love, in faithfulness and wisdom. Farewell." As the Stranger walked down the aisle the men all stood with bowed heads, but the women kneeled.

The vote on the report was taken at once, and it was all one way. Those who had somewhat opposed were as hearty as the others. The only thing said came after the vote. It was a very modest and sincere word, spoken with unusual quietness. It was by one who had opposed. He said—"My brethren, I see now that it is not enough to quote the very words of our Lord. We ought to use them also for that purpose for which He spoke them."

—From The Baptist Courier.

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